

THE
MONTHLY EPITOME,
FOR AUGUST, 1802.

CXI. THE HISTORY OF ENGLAND,
*from the Accession of King George III.
to the Conclusion of the Peace in the
Year 1783.* By JOHN ADOLPHUS,
Esq. F. S. A. 3 Vols. 8vo.

THIS work consists of 46 chapters, containing in the whole above 1700 pages, and is embellished with portraits of his present Majesty, (from Sir J. Reynolds,) the Earl of Bute, (from Romney), and the Right Honourable Charles Townsend. With a detailed narrative of events during the above period, the author incorporates a considerable body of political information; and in reviewing the various changes in the administration of government, he gives the characters of the leading men, an account of the principal topics brought successively before parliament, and a sketch of the most interesting speeches on such occasions.

To assist our readers in forming an opinion of this work, we select the following paragraphs from the Preface, which state the author's conduct in compiling his history: he says, "I have not, in order to illustrate the principles and conduct of one man whom I thought injured, retaliated on his opponents. I have been slow in imputing to individuals those base designs against either liberty or government, which have been so profusely assigned to them. I have generally found in the state of party connections, and the legitimate objects of honourable ambition, sufficient means of accounting for the actions of men, either possessed of, or struggling for power, without feigning, as a cause of their conduct, an excess of mental depravity or poli-

VOL. I.

tical turpitude, which is characteristic, neither of the nation nor of the times on which I have treated.

"I will not affect to conceal, that a regard for the constitution of my country, both in church and state, ever present to my mind, has diffused itself through my work. I have treated that constitution, not as a project, but as an establishment, entitled to veneration from every observer, and to support from all those whom birth or accident has made partakers of its blessings. I have not therefore lent my approbation to crude reforms, or to the conduct of individuals, who, for purposes of ambition, have endeavoured to unsettle that which was fixed, and more than once succeeded in exciting the public mind to a dangerous ferment of disaffection. But in that attachment to the constitution, I have not, I trust, betrayed an indecent violence against those whom I considered its assailants; I have endeavoured to assign to them and to their opponents, indeed to every man, whether exalted or obscure, illustrious from merit, or degraded by crime, his real motives and true course of conduct." *Pref. p. vi—viii.*

The first chapter commences with the King's accession, and proceeds to a retrospect of his education and connections, a description of the principal persons composing the ministry, and the first transactions on the death of George II.—The King's address to the council, and the making of the Duke of York and Lord Bute privy counsellors.—The reasons stated for the King's attachment to Lord Bute, and the character of that nobleman.—The popularity of the

3 L

King, and his speech on meeting the parliament. The author particularly notices the making of the judges' commissions permanent, and says, "Upon granting new commissions to the judges, the tenure of their office fell under consideration. The King, anxious to secure their independency and uprightness, recommended in a speech from the throne, that provision should be made for securing the judges in the enjoyment of their offices during their good behaviour, notwithstanding the demise of the crown, and requested that he might be enabled to grant and establish upon the judges such salaries as he should think proper, so as to be absolutely secured to them during the continuance of their commissions. This truly patriotic and wise declaration was received with merited attention, and an act passed fully providing for the important objects of his majesty's recommendation." *p.* 20.

Mr. Onslow, speaker of the house of commons, retires with honours, and a pension of three thousand pounds, with benefit of survivorship to his son. The King is desirous of peace, but, contrary to his own sentiments, consents to renew a subsidiary treaty with the King of Prussia. The causes of the popularity of the war, and the arguments against it, are stated.—Mr. Pitt is zealous in prosecuting the war.—Changes take place in the ministry, and Lord Bute was appointed secretary of state, notwithstanding an object of jealousy and aversion to the people, which they evidenced by a riot while the King was in the playhouse, before he had completed the fourth month of his reign, imputing to that nobleman the tax on beer.

Chap. II. 1761—Contains the state of the belligerent powers—The progress of the campaign—War in India—The King's marriage and coronation—Negotiations for peace with France, which introduce the discussion of Spanish affairs; and Mr. Pitt proposes to declare war against Spain, but his proposition is not countenanced.—He resigns, and accepts a pension of three thousand pounds a year for three lives, to which is added a title conferred on his lady and her issue. After this Lord Bute is considered at the head of administration—Meeting of Parliament—Settlement of the Queen's dowry—Recess.

Chap. III. 1761, 1762—Contains the progress of the negotiation with Spain, which appeared for a short period after Mr. Pitt's resignation to be friendly to peace; but after Lord Bristol had made repeated inquiries respecting the family compact without effect, he quits Spain, and war is declared.—Spain and France attempt to engage Portugal in their cause without effect; but failing, they declare war against that country.

Chap. IV. begins with the proceedings in Parliament upon the subject of the war—Assistance is granted to Portugal, and the Parliament is prorogued—The Cabinet disagrees, and the Duke of Newcastle resigns—Lord Bute takes the lead in the ministry, and discontinues the Prussian subsidy—Death of Elizabeth, Empress of Russia—The friendship of Peter III. for the King of Prussia, and the peace between them—An account of the revolution in Russia is followed by a detail of the different actions during the war.

Chap. V. 1762, 1763.—This chapter announces the birth of the Prince of Wales, with the joy expressed on the occasion, and the address of the City of London—Negotiations for peace entered into; but as Mr. Pitt had been an advocate for the war, the public were averse to peace, and did not like that Lord Bute should make it, considering the victories obtained a sufficient ground for prosecuting the war. Mr. Beckford is at this time introduced to notice in the following manner: "Mr. PITT was not unmindful of these appearances; he saw that, by securing a strong party in the city, he should best be able to make a separate opposition, and harass the ministry. The appointment of the new lord mayor appeared an object of importance. Alderman Beckford was fixed on for this office; he was a native of Jamaica, of a haughty and turbulent disposition, but respected for the independence of his character, and the incorruptibility resulting from unlimited wealth, and popular from his devoted adherence to Mr. Pitt. On the day before his appointment, he attended the common council, requesting to resign his gown; but the court postponed the consideration of his demand, and elected him mayor." *p.* 104.

The negotiations for peace are

concluded, the terms are detailed, and the objections raised by Mr. Pitt upon the meeting of parliament specified. "He attended the House in a state of extreme pain and weakness from the gout. His speech lasted three hours; it embraced every topic of objection, and was expressed in glowing language. He declared, although he was at that instant suffering under the most excruciating torture, yet he determined at the hazard of his life to attend this day, to raise up his voice, his hand, and his arm, against the preliminary articles of a treaty which obscured all the glory of the war, surrendered the dearest interests of the nation, and sacrificed the public faith, by abandoning our allies." p. 115.

We close our account of this chapter with the sentiments of the author upon this peace. "The peace of 1762 was wise and just, because it so clearly ascertained points in dispute, as to leave no pretence for future litigation; because it destroyed every pretence for charging the British nation with rapacity, and an overbearing spirit; and because the moderation of the terms tended to obviate every ungracious sentiment which a successful and protracted war might have generated in the bosoms of our opponents. With all the advantages gained by Great Britain, more important cessions might, doubtless, have been obtained from France and Spain; but in every view of the subject, the conditions seem to have been judiciously and prudently arranged, and the termination of the contest was no less advantageous than honourable to Great Britain." p. 113, 114.

Chap. VI. 1763.—This chapter proceeds to state the formation of opposition, and proceedings in parliament; the discontent produced by, arguments against, and opposition to the cyder tax;—the retirement of Lord Bute, the cause of which is thus expressed by himself in a private letter to one of his friends: "Single," he said, "in a cabinet of my own forming; no aid in the house of lords to support me, except two peers, (Lords Denbigh and Pomfret), both the Secretaries of State silent, and the Lord Chief Justice, whom I myself brought into office, voting for me, yet speaking against me; the ground I tread upon is so hollow, that I am afraid

not only of falling myself, but of involving my royal master in my ruin.—It is time for me to retire." p. 126.

The character of Lord Bute, as a minister and a man, is thus given: "Lord Bute's short administration was rendered additionally unpleasant by his own errors. His undertaking to make peace when the nation was eager for continuing the war, and his offending all those who, by popularity or family connection, were enabled to co-operate effectually in his views, were rash, though laudable exertions; and his danger was augmented by his negligence of public applause, and ignorance of the means by which it might be acquired. He was advised to contemn the clamours of the city, for on the least threat of the king's displeasure, those who were then at his throat would soon be at his feet*; and though he neither esteemed nor respected the man who gave this council, the tenor of it seems agreeable to his mode of thinking: the consequence was, that the city connected with the admiration of Mr. Pitt, a factious and overbearing spirit of resistance to the exertions of government. Even the virtues of Lord Bute were not calculated to insure respect, or conciliate affection. It is said of him, 'no man could complain, during his administration, of a promise broken, or of hopes given and not fulfilled. No inferior person in any department where he had served, who did not passionately regret the loss of so easy, so kind a superior†.' In diminution of this eulogium, it is to be remarked, that Lord Bute made no promises, and gave no hopes, except to persons whose devotion he meant to secure; and that under him the pernicious precedent was introduced of removing every dependent of government, even to the lowest clerks in the public offices, to introduce others of his own nomination‡. This proceeding necessarily created many enemies, and if it gave him some

* Letter from Lord Melcombe to Lord Bute, 8th October, 1761.

† Letter from a Gentleman in Town to his Friend in the Country. p. 11.

‡ Serious Considerations on the Measures of the present Administration, by Dr. Butler, Bishop of Hereford, p. 10. The same fact is asserted in innumerable other publications.

claims to gratitude, those claims were too slight and precariously founded to be much relied on. His patronage of literature and the arts was liberal and honourable; with what judgment it was bestowed is not the province of history to discuss; but it does not appear open to the imputation of corrupt or sinister motives*.

"The character of this minister, as connected with his resignation, is well portrayed by a contemporary writer. 'The support of the Prince, the acquiescence of the people, the complaisance of parliament, and the baffled efforts of his rival, seemed now to have rivetted and established the Earl of Bute as a permanent minister. A feeble clamour without doors must have soon died away, with the hopes of forcing his lordship from his high department. To the astonishment of the world, to the certain ruin of his character as a politician, he suddenly resigned. The surprise of his enemies prevented them from taking advantage of the consternation among his friends. The former abused him: the latter blamed: both despised his conduct.

"This conduct, however, arose more from the character and disposition of the man, than from any public opposition to his measures, or private circumstance of intimidation. Though born with good parts, and a good heart, he was possessed of qualities which sullied the one, and made the other doubtful, in the eyes of the superficial and prejudiced. Surrounded with men whose weakness was known to the world, his judgment of mankind became suspected; and it was difficult to reconcile benevolence of temper with a pride that rendered him inaccessible. Attached by nature to a retired manner of life, he contracted a shyness of disposition, which ought never to be carried into the highest department of state. Habits established the companions of the obscure part of his life so firmly in his mind, that he sacrificed his reputation with others to an appearance of an inattention to them. They were, however, his companions, but not his counsellors: he loved them

* Lord Bute's private virtues and social qualities are not descanted on; they do not form the subject of history; but they were numerous and estimable.

for their good nature; his good sense forced him to despise their understanding. Intelligent, penetrating, and shrewd, he studied the theory of government with success; circumstances attending his youth, and a habit of retirement, circumscribed his knowledge in the practice. Mistaking the attention paid to his office and situation for actual attachment to his person, he was deceived by the designing; and he looked upon political desertion as a singular instance of depravity in the age. The noise and clamours of an interested few, he took for the voice of the public; and, thinking he had deserved well of the nation, he was offended at its ingratitude. He retired with chagrin, and his enemies owned the victory, which they ascribed to their own spirit and conduct, to an adventitious mistake in his mind' †." p. 127—130.

The author notices the virulent publications which abounded at this time, particularizing the *North Briton*, with the apprehension and commitment to the tower of John Wilkes, member of parliament for Aylesbury, and the dismissal of Lord Temple from the Lord Lieutenancy of Buckinghamshire, who was also struck off from the list of privy counsellors, for his countenancing of Mr. Wilkes.

The other publications of Mr. Wilkes are noticed, the interview of Mr. Pitt with the King upon the formation of a new administration, and the ministry of the Duke of Bedford, close this chapter.

Chap. VII. 1763, 1764—Contains the meeting of Parliament—Proceedings against Wilkes—Riot on burning the *North Briton*—Wilkes's going to France, and expulsion from the House of Commons—he is tried, and a sentence of outlawry passed upon him—Resolutions for taxing America, which immediately following the devastations made by the Indians upon the back settlements, and some of the colonies having entertained designs of independence, is resisted by the Americans—Dr. Franklin is sent to England as agent for the Americans. His character is thus described by the author. "Franklin, bred to the trade of a printer, and at an early period of life obliged to rely on him-

† Political Conduct of the Earl of Chatham, p. 13.

self alone for subsistence and advancement, was rendered cautious, attentive, and circumspect. Though his efforts had been rewarded by a competent fortune, and the postmastership of America, he did not resign himself to indolence, but still pursued the employments of his younger years with unabated perseverance. An affectionate attachment to literature and natural philosophy, acting upon a bold and ardent genius, rendered him daring and adventurous; but left him all that minute attention and patient calmness which combines trifling accidents and little causes in the promotion and perfection of the greatest designs. His eloquence was simple, but nervous and commanding, and both in speaking and writing abounded with those brief apophthegms, which make a forcible impression on the mind, subjugate the judgment, and are never eradicated from the memory. The projects of Franklin, which in another would have seemed exaggerated and preposterous, were by him so well planned, and so industriously pursued, that they never failed to produce the most extensive, and, to all but himself, unexpected results. His fortune, his knowledge, and his great work, the American revolution, are convincing and incontrovertible proofs of the immense labours which may be achieved by the union of genius, judgment, and perseverance." p. 169, 170.

Chap. VIII. 1765—In this chapter is contained a particular account of the state of Ireland—The division in the cabinet of that kingdom, and the outrages of the lower classes of the people—The state of foreign powers—The seizing and restoring of Tortuga by the French—The Spaniards interrupt our logwood cutters, and capture a ship in the Mediterranean, but make satisfaction—Affairs of Poland and Russia, with the method adopted to place Stanislaus Augustus upon the throne of Poland. This is followed by an account of the treatment which Ivan Antonovitch, joint heir to the crown of Russia with Peter the Great, experienced from Elizabeth and Catherine, the former of whom deposed him when only a year old, and he was removed from one place of confinement to another till he was shut up in the fortress of Schlusselburg, in a small vaulted prison, where the light of day never en-

tered, and in this place he was slain by his guards in an unsuccessful attempt to liberate him.—The meeting of the British parliament, with debates on taxing America, general warrants, and on informations *ex officio*—The Isle of Man added to the realm—Regency act—Insurrection of the silk weavers—Negotiations for a change of ministry, which terminates in the formation of the Rockingham administration—This chapter closes with the death of the Duke of Cumberland and of Prince Frederic.

Chap. IX. Begins with an examination of the motives for opposing the stamp act, and then states the imprudence of the ministry in allowing time for the accumulation of discontents in America, and the formation of parties to oppose the designs of England; among these, the exertions of the Presbyterians are particularly specified, the discontents on the arrival of the stamp act are noticed, and the proceedings in Virginia and New England are stated, with the preparations for holding a congress, and combinations against the use of stamps.—Riots at Boston—Meeting, proceedings, and dissolution of congress—The delivery of stamps prevented—The ministry meet to discuss the affairs of America, prior to the meeting of parliament. In the debate on the address at the opening of parliament, Mr. Pitt, in a long and spirited speech, which is here detailed, opposes arguments against the conduct of ministry towards America, and contends, that while he asserted the authority of Great Britain over the colonies to be sovereign and supreme in every case of legislation, yet that *Great Britain had no right to lay a tax upon them*. The principal argument in support of the proposition is, that the people cannot by the law of England be taxed without their own consent; and as America was not actually represented, Great Britain had no right to lay a tax upon her. During this sitting of parliament the stamp act and cyder tax are repealed, and general warrants are declared illegal, and a new ministry, termed Mr. Pitt's, is formed. Mr. Pitt is made a peer by the title of Earl of Chatham. This chapter concludes with relating the means which were used to render Lord Chatham unpopular.

Chapters X, XI, XII. The first of

these chapters takes a retrospective view of India affairs, which in the following are continued to June 1766, and beginning with the origin of territorial acquisition in India, contain a circumstantial account of the transactions in that country to the time specified. The whole closes with the augmentation of the dividends arising from the prosperity of Indian affairs.

Chap. XIII. 1766, 1767, 1768.—In this chapter the account of transactions in America is resumed, and the author states, that "although the repeal of the stamp act produced much joy in that country, yet the spirit of revolt was not suppressed, which fully appeared in many of their actions. On account of a scarcity of grain in 1766, ministry laid an embargo on ships preparing to sail with cargoes of corn, for which conduct, at the opening of parliament, ministers introduced a bill of indemnity in favour of those officers who had acted under the order of council, which produced several animated debates, in which their conduct was severely arraigned. The assumption of a prerogative to dispense with an existing law, under any circumstances, or for any motive, was derided as unconstitutional and dangerous, and tending directly to establish an unqualified and unlimited tyranny. Those who advised the measure were no less open to censure than the officers who carried it into execution; and therefore an amendment was moved, including the ministers in the operation of the bill.

This produced a long and spirited debate, of which the principal speakers for and against the dispensing power of the crown are named, and some of their speeches detailed. Lord Chat-ham and Lord Camden supported the measure, which was opposed by Lords Mansfield, Temple, and Lytle-ton.

"Lord CHATHAM alleged, in justification of the ministry, that the necessity of the state to which every consideration of a mere legal nature must bend, required the measure. The act itself, he contended, was wise and necessary, and the prohibition a legal right of a legal prerogative. . . . He maintained, that neither he nor his colleagues needed an indem-

nity, and declared it to be the right and duty of the crown to suspend the execution of a law for the safety of the people.

"Lord CAMDEN, in supporting the same opinion, argued strongly in vindication of those, who, on an obvious necessity, had done an act which no existing law could be produced to justify. The necessity of a measure, he observed, renders it not only excusable, but legal; and consequently a judge, when the necessity is proved, may, without hesitation, declare that act legal, which would be clearly illegal where such necessity did not exist. The crown is the sole executive power, and is therefore intrusted by the constitution to take upon itself whatever the safety of the state may require during the recess of parliament, which is at best but a forty days tyranny. He concluded by observing, that the power exercised on this occasion was so moderate and beneficial, that Junius Brutus would not have hesitated to intrust it even to the discretion of a Nero." p. 309.

"Lord Camden's expression of a forty days tyranny was treated with great severity. 'Forty days tyranny!' one of the speakers exclaimed, 'my lords, tyranny is a harsh sound. I detest the very words, because I hate the thing. But are these words to come from a noble Lord, whose glory it might, and ought to have been, to have risen by steps that liberty threw in his way, and to have been honoured, as his country has honoured him, not for trampling her under foot, but for holding up her head. I have used my best endeavours to answer the argument, which is the foundation of the distinction to which the forty days alludes, by argument founded in principles. I will now give the noble lord one answer more, and it shall be *argumentum ad hominem*. That noble lord has, I believe, said on other occasions, and he said well, that the price of one hour's English liberty none could tell but an English jury; and juries, under the guidance of a certain noble lord, have estimated it very high, in the case of the meanest of the subjects, when oppressed only by the servants of the state. But forty days tyranny over the nation by the crown! —who can endure the thought?

‘My lords, less than forty days tyranny, such as this country has felt in some times, would, I believe, bring your lordships together without a summons, from your sick beds, riding even upon post horses, in hot weather, faster than our great patriots themselves to get a place or a pension, or both; and for ought I know, make the subject of your consolations that appeal to heaven which has been spoken of. Yet establish a dispensing power, and you cannot be sure of either liberty or law for forty minutes’.

“Adverting to the defence which ministers offered for their conduct, it was said: ‘The noble and learned lord speaks of meritorious criminality as strange; and it would be so. But meritorious illegality is not so strange, or an action meritorious in itself, and happy in its effects, though against law. The merit consists in running the risk of the law, for the public good, as in the instance alluded to by the other noble and learned lord on the cross bench, of the Roman general, who fought against orders, and was rewarded for saving his country. On the other hand, if an act is authorized by law, there can be no such risk, or consequently any other merit, than that of doing one’s duty. I agree with the noble lord who holds the seals of secretary of state, that he would be a poor minister indeed, who would not run such a risk, when the safety of the state required. I will say, that without being a minister, as an inferior magistrate, or even as a private subject, I should not hesitate, upon good ground of public safety, to stop, if I could, any ship from sailing out of port, to the destruction of the state, although no embargo subsisted; and in this case, if ministers had held to the justification of the particular act upon the circumstances they had done well. But they have justified the act by maintaining a power which I cannot acknowledge. I blame not the crown, nor the advisers of the crown, for dispensing good, nor do I wish to hold out to the people a violation of the constitution; but I will blame ministers for asserting a prerogative in the crown, which, instead of dispensing good, would dispense much evil; and if they will hold out a

power unconstitutional, and destructive of the vitals of the constitution, they must excuse others for holding up the barrier against such a power, and defending the constitution. I think prerogative is a power, and it is a duty also to protect the people; but I think a dispensing power is no part of the prerogative, and equally against the duty of the prerogative, and the safety and protection of the people; and I am astonished how a house of lords could have patience to sit and hear so much of it. The dispensing and suspending power, and the raising of money without consent of parliament, were declared to be precisely alike, and standing upon the very same ground; they were born twins; they lived together, and together were buried in the same grave, at the revolution, past all power of resurrection. If a difference were made between raising money, and the suspending or dispensing power, the suspending and dispensing power must be considered as the most dangerous, as that which might do most universal mischief, and with the greatest speed, as it includes the whole. Rashly and wilfully to claim or exercise, as prerogative, a power clearly against law, is too great a boldness for this country; and the suspending or dispensing power, that edged tool which has cut so deep, is the last which any man in his wits would handle in England; that rock which the English history has warned against with such awful beacons; an attempt that lost one prince his crown and his head; and that at length expelled their family out of this land of liberty to the regions of tyranny, as the only climate that suited their temper and genius; a power, the exercise of which branded, as the subversion of the constitution, in the front of that truly great charter of your liberties, the bill of rights. A minister who is not afraid of that power, is neither fit for the sovereign nor the subject’.” p. 311—314.

The next subject noticed is the discussion of India affairs in parliament, after which is an account of the new duties laid on exports to America, and the arrangements for a new administration, with the characters of Charles Townsend and Lord North.

Chap. XIV. 1767, 1768—Contains a description of the character, power,

and total suppression of the Jesuits—State of France—The war in Corsica, and between the Turks and Russians—Affairs of America, stating many acts of opposition to the authority of Great Britain—The affairs of Ireland, in which the residence of the Lord Lieutenant is made obligatory, and the passing of the bill for octennial parliaments.

Chap. XV. 1768, 1769—This chapter is nearly filled with the transactions that occurred relative to Wilkes upon his return to England, with the tumults that were excited by his partisans, concluding with the affairs of America, the discharging of the arrears of the civil list, and the agreement for five years with the East India Company.

Chap. XVI. 1766—1770.—The first subject in this chapter is on the affairs of India, and contains an account of difficulties, and of the war with Hyder Ally and its effects—The Middlesex and London Petitions, praying for the dismissal of his majesty's ministers are next noticed. The subjects of Junius's Letters, published at this time, are described; and in detailing the affairs of Ireland, with which this chapter closes, the rejection of a money bill, with the lord lieutenant's protest, is particularly noticed.

(To be continued.)

CXII. ASCERBI'S TRAVELS through Sweden, Finland, and Lapland.

(Concluded from page 420.)

CHAP. XVIII. The travellers having passed through Brakestead, we here find them at Uleaborg, situated on the river Ulea, the navigation of which is attended with particular danger. Such is the velocity with which ships perform their course down this river, that they generally run six English miles in the space of twenty minutes. The salmon fishery here is very considerable, and the salmons of Uleaborg fetch a higher price at Stockholm than those of any other place. This town is situated in 65 degrees north latitude. Its seasons are thus described in the following general remarks.

"1st. The WINTER begins in October, and lasts full seven months, or till the end of April. The spring is short, and is over with the month of

May. The SUMMER commences in June, and continues three months. AUTUMN takes its beginning with September, and only extends to the end of that month.

"2d. The greatest cold in winter is in January, and the greatest heat in summer commonly towards the end of July.

"3d. The MIDDLE TEMPERATURE for the whole year, if we except the periods when the seasons exert their particular influence, is about the freezing point of the thermometer, or, in other words, constant winter.

"4th. The night frosts are sometimes pretty sharp, especially from about the 10th to the 20th of August. July 25th, 1783, several things in the kitchen garden were bit by the frost; for example, the potatoes (*solanum tuberosum*) and the beans (*phaseolus*).

"5th. However short the summer may be in this part of the world, the grass and corn nevertheless grows sufficiently ripe. There have been instances that the corn was sown and brought in quite ripe in the space of forty-two days." p. 265.

Chap. XIX. The situation at Uleaborg proved so agreeable as to induce the travellers to stay for some time.

Animal magnetism has in this country several advocates. In this chapter is an account of some experiments, which closes with describing some of the manners of the inhabitants of this town.

"The taste for social entertainment at Uleaborg is not very general. The merchants are a distinct class of themselves, whom you never meet in other company; these are the most unfavourable to friendly intercourse, and also the least informed. The persons who compose the usual society of the place, are such as are in the employment of government, from the governor down to the judges of the tribunal. The governors of provinces, in Sweden, are instructed to invite and entertain at their houses all strangers of any distinction. General Curpelan not only obeys his instructions, but adds to the offices of politeness and hospitality the most flattering marks of personal friendship, insomuch that he offered to accommodate us with lodgings at his own house. We chose, however, to remain at the house of a merchant

called Feldman, who did every thing in his power to oblige us, and under whose roof we found all that could contribute to render our residence agreeable. The manners of the Uleaborg society have a great resemblance to those of the capital. The people have the same inclination to play, and are fond of pompous entertainments, and of formality. As the stranger is always the principal person in company, they are at pains to consult his taste, and do every thing they fancy will be most agreeable to him. The young ladies are exceedingly pleased to be introduced to strangers, and study to profit, as much they can, in a becoming manner, by their visits among them. When you have been invited to sup at a gentleman's house, it is a custom (which I cannot say is extremely gracious), as soon as the entertainment is over, for all the ladies, young and old, who wish to testify the pleasure they have enjoyed in your company, to give you a slap with the hand upon your back, when you least expect it; and it is established as a rule, that the more forcibly the hand is applied, the more emphatic is the lady's declaration in your favour." p. 275, 276.

Chap. XX. The cheapness of living, and opportunity of shooting, induce the travellers to continue at Uleaborg. The season for the pleasures of the chase was night. The writer thus describes the way of spending their time in this place. "The nights, equally fine and clear as the day, enabled us to prolong the pleasures of the chase. We used to dine, have our party at music, sup, and at ten o'clock in the evening set out, and continue our sports in the field till about two o'clock in the morning. The light of the night was even more friendly to our pursuit than that of the day. The solar rays did not make the same strong impression on our eyes, and still we had light enough for the purpose of shooting. The birds in the course of the night were much more quiet, the wild ducks flocked from the sea on their way to the lakes and rivers, and sometimes passed directly over our heads. The rivers and lakes, as well as the marshy ground in their vicinity, swarmed with ducks and snipes of all descriptions. Our pleasure as sportsmen was not greater than what we enjoyed as naturalists, from the

Vol. I.

great variety of different species, to which the inhabitants of Italy are total strangers." p. 279.

They were still more attached to their residence in this place from "meeting with two gentlemen, lovers of music, one of whom played the violoncello, the other the alto, thus, says the author, with the assistance of Mr. Skiöldebrand, my travelling companion, who played the violin, and myself, who played the clarinet, we were in condition to perform a quartetto tolerably well. A quartetto at Uleaborg was a phenomenon, no less out of the ordinary course of things than the appearance of the most astonishing meteor. There were not ten persons in the town who had ever heard music in four parts; nor, probably, from its foundation to the day of our arrival, had a quartetto been ever executed within its bounds. The reader will easily conceive the pleasure we derived from the simplicity of those good people, who looked up to us as the gods of music, as well as the satisfaction we enjoyed from a sympathy with their feelings." p. 281, 282.

"The inhabitants of Finland have certainly a very sensitive turn both for music and poetry. Indeed it should seem that these two arts go together; but the Finlanders have not made the same progress in music as in poetry, on account of the imperfection of their national instrument, and the attachment and veneration with which they have preserved it.

"The *harpu* consists of five strings; and here we may observe the first step in the origin of the arts. They had no idea of giving it more chords than there are fingers on the hand. The chords are *a, b, c, d, e*; and *c* being flat, the instrument becomes turned in *a* minor, the favourite note of all the northern nations. The chords are of metal, and not, like those of the violin and guitar, susceptible of being modulated by the fingers of the left hand. The whole compass of their music consists of five notes, and with these five notes they play, they dance, and recite their poetry or verses. It is easy to imagine the melancholy and monotonous effect of their music, as well as the impossibility of improving it, until they shall abandon this five-stringed instrument. But barbarous and civilized nations are no less frugal of

their mental than of their corporeal enjoyments; they can dispense with the refinements of music as easily as they are reconciled to simplicity and uniformity in their diet and mode of life." *p.* 283, 284.

Chap. XXI. The influence of the northern climate upon the manners and habits of the people is noticed, with the hardships of living in the north, when compared to the southern countries, and the occupations of the Finlanders in winter. Their methods of catching fish is described to be in the following manner: "A couple of openings are made in the ice, and by means of ropes and long poles, they then contrive to pass their nets from one opening to the other; the drawing out of the nets is attended with infinite labour. They have another method of fishing on the ice, which seemed to me extremely curious, at least the novelty of it excited my surprise. It is in catching fish by a stroke of a mallet or club. In autumn, when the frost begins to set in, the fisherman courses along the rivers, and when he observes a fish under the ice in shallow water, he takes a violent blow with his wooden mallet perpendicularly over the fish, so as to break the ice. The fish, stupified by the blow communicated to it by the water, in a few seconds rises quite giddy to the surface, where the man seizes it with an instrument made for the purpose." *p.* 287, 288.

The manner of encountering the bear next follows: the description of which is accompanied by a plate.

"It is but very lately that some few individuals have begun to use fire-arms in this chase; but there are still many among the peasantry, particularly in the inland part of the country, who will not expose their life to the uncertain shot of a musket, which is so liable to be prevented by damp, nor be possessed of an instrument which they think too costly, even when of a very ordinary quality. The favourite weapon of the Finlander, in hunting the bear, is an iron lance fixed at the end of a pole. At about the distance of a foot from the point of the lance is fixed a cross-bar, which prevents the instrument from penetrating too far into the body of the bear, or passing through both sides. When the Finlander has discovered where the bear has taken up his winter quarters, he goes to the

place, and makes a noise at the entrance of his den, by which he endeavours to irritate and provoke him to quit his strong hold. The bear hesitates, and seems unwilling to come out; but continuing to be molested by the hunter, and perhaps by the barking of his dog, he at length gets up, and rushes in fury from his cavern. The moment he sees the peasant, he rears himself upon his two hind legs ready to tear him to pieces. The Finlander instantly puts himself in the attitude which is represented in the annexed plate; that is to say, he brings back the iron lance close to his breast, concealing from the bear the length of the pole, in order that he may not have time to be upon his guard, and consequently to parry with his paws the mortal blow which the hunter means to aim at his vitals. The Finlander then advances boldly towards the bear, nor does he strike the blow till they are so near each other that the animal stretches out his paws to tear his antagonist limb from limb. At that instant the peasant pierces his heart with the lance, which, but for the cross-bar, would come out at his shoulder; nor could he otherwise prevent the bear falling upon him, an accident which might be highly dangerous. By means of the cross-bar the animal is kept upright, and ultimately thrown upon his back; but what may seem to some very extraordinary is, the bear feeling himself wounded, instead of attempting with his paws to pull out the lance, holds it fast, and presses it more deeply into the wound. When the bear, after rolling upon the snow, ceases from the last struggles of death, the Finlander lays hold of him, and calls for the assistance of his friends, who drag the carcase to his hut; and this triumph terminates in a sort of festival, where the poet assists, and sings the exploits of the hunter." *p.* 288.

There is also an engraving to represent the Finlander's method of shooting squirrels, which is with blunt arrows.

Chap. XXII. This chapter contains a description of some of the manners and customs of Finland—Their modes of courtship and marriage—The use of vapour baths, of which the following account, accompanied with an engraving, is given. "Another particular, that appeared

very singular among the customs of the Fins, was their baths, and manner of bathing. Almost all the Finnish peasants have a small house built on purpose for a bath; it consists of only one small chamber, in the innermost part of which are placed a number of stones, which are heated by fire till they become red. On these stones, thus heated, water is thrown, until the company within be involved in a thick cloud of vapour. In this innermost part, the chamber is formed into two stories for the accommodation of a greater number of persons within that small compass; and it being the nature of heat and vapour to ascend, the second story is, of course the hottest. Men and women use the bath promiscuously, without any concealment of dress, or being in the least influenced by any emotions of attachment. If, however, a stranger open the door, and come on the bathers by surprise, the women are not a little startled at his appearance; for, besides his person, he introduces along with him, by opening the door, a great quantity of light, which discovers at once to the view their situation, as well as forms. Without such an accident they remain, if not in total darkness, yet in great obscurity, as there is no other window besides a small hole, nor any light but what enters in from some chinks in the roof of the house, or the crevices between the pieces of wood of which it is constructed. I often amused myself with surprising the bathers in this manner, and I once or twice tried to go in and join the assembly; but the heat was so excessive that I could not breathe, and in the space of a minute at most, I verily believe, must have been suffocated. I sometimes stept in for a moment, just to leave my thermometer in some proper place, and immediately went out again, where I would remain for a quarter of an hour, or ten minutes, and then enter again, and fetch the instrument, to ascertain the degree of heat. My astonishment was so great, that I could scarcely believe my senses, when I found that those people remain together, and amuse themselves for the space of half an hour, and sometimes a whole hour, in the same chamber, heated to the 70th or 75th degree of Celsius. The thermometer, in contact with those vapours, became

sometimes so hot that I could scarcely hold it in my hands.

"The Finlanders, all the while they are in this hot bath, continue to rub themselves, and lash every part of their bodies with switches, formed of the twigs of the birch-tree. In ten minutes they become as red as raw flesh, and have altogether a very frightful appearance. In the winter season they frequently go out of the bath, naked as they are, to roll themselves in the snow, when the cold is at 20, and even at 30 degrees below Zero*. They will sometimes come out, still naked, and converse together, or with any one near them, in the open air. If travellers happen to pass by while the peasants of any hamlet, or little village, are in the bath, and their assistance is needed, they will leave the bath, and assist in yoking or unyoking, and fetching provender for the horses, or in any thing else, without any sort of covering whatever, while the passenger sits shivering with cold, though wrapped up in a good sound wolf's skin. There is nothing more wonderful than the extremities which man is capable of enduring through the power of habit.

"The Finnish peasants pass thus instantaneously from an atmosphere of 70 degrees of heat, to one of 30 degrees of cold, a transition of a hundred degrees, which is the same thing as going out of boiling into freezing water! and what is more astonishing, without the least inconvenience, while other people are very sensibly affected by a variation of but five degrees, and in danger of being afflicted with rheumatism by the most trifling wind that blows. Those peasants assure you, that without the hot vapour baths they could not sustain, as they do, during the whole day, their various labours. By the bath, they tell you, their strength is recruited as much as by rest and sleep. The heat of the vapour mollifies to such a degree their skin, that the men easily shave themselves with wretched razors, and without soap. Had Shakspeare known of a people who could thus have pleasure in such quick transition from excessive heat to the severest cold, his knowledge

* I speak always of the thermometer of a 100 degrees, by Celsius.

might have been increased, but his creative fancy could not have been assisted :—

"O! who can hold a fire in his hand,
By thinking of the frosty Caucasus?
Or wallow naked in December snow,
By thinking on fantastic summer's heat?"
p. 296—299.

Chap. XXIII. This chapter describes the national poetry of Finland. The turn of the natives for poetry, and the manner in which they recite their poetical compositions is thus stated: "A circle is formed of the auditors, in the midst of which stand the improvisator, and his repetitory coadjutor.

"Every line which the improvisator sings or delivers, is repeated in the same tune by the coadjutor, who, taking up the last word, or the last but one, finishes the line with him, and then repeats it alone. This gives the improvisator time to prepare the succeeding line, which he sings, seconded in like manner by his coadjutor; and thus they both proceed, the coadjutor always taking up the last word of the improvisator's line, and then repeating it by himself until the poem is ended. During intervals, they recruit their spirits with beer or brandy, and sometimes continue the improvisation to a late hour. Dancing not being very common among the Finnish peasantry, their amusements at fairs, or at their private meetings, consists in these kind of songs, or recitations, sometimes accompanied by the harp, if that instrument be at hand, when the harper supplies the place of the repetitor.

"I shall now lay before my readers some specimens of these poems, in which there will be observed much redundancy of expression, the sense being continued through two or more verses, the phrase only varied, as in the eastern compositions. The Finnish tongue is peculiarly adapted to this kind of phraseology, as it is highly copious, and abounding with synonymous words.

"The first specimen I shall produce is an extract from a poem, or funeral elegy, composed by *Paulo Remes*, a Finnish peasant, upon the occasion of his brother's decease. This poem was printed at Abo, in 1765.

'The word went from heaven,

'from him in whose hand are all things.

'Come hither, I will make thee
'my friend; approach, for thou shalt
'henceforth be my companion. Come
'down from the high hill; leave the
'seat of sorrow behind thee; enough
'hast thou suffered; the tears thou
'hast shed are sufficient; thou hast
'felt pain and disease; the hour of
'thy deliverance is come; thou art
'set free from evil days; peace has-
'teneth to meet thee; relief from
'grief to come.

'Thus went he out to his Maker;
'he entered into glory; he hastened
'into extreme bliss; he departed to
'enjoy liberty; he quitted a life of
'sorrow; he left the habitations of the
'earth.'

"Proverbs are the result of experience and wisdom; and no nations, however barbarous, are found without them in their language. The Finnish tongue has an abundance, many of them conveying strong sense and acute mark. They are for the most part in runic or alliterative verse; and, like the Hebrew proverbs, are divided into hemistichs, the latter illustrating the foregoing. The following are Finnish proverbs, literally translated:

'The good man spareth from his
'peck; but the wicked will not give
'from a bushel.

'The wise man knoweth what he
'shall do; but fools try every thing.

'There is no deliverance through
'tears; neither are evils remedied by
'sorrow.

'He who hath tried, goeth immediately to the work; but he who
'hath no experience standeth to consider.

'The wise man gathereth wisdom
'every where; he profiteth by the
'discourse of fools.

'A man's own land is his chiefest
'delight; the wood is most pleasant
'that is his.

'The stranger is our brother; he
'who comes from afar off is our kins-
'man.

'When the morn breaketh forth, I
'know the day which followeth; a
'good man discovereth himself by
'his looks.

'The work is ended which is be-
'gun; there is time lost to say, what
'shall I do?

'The tool of the industrious man is

'sharp; but the ploughshare of the
'fool wanteth grinding.'" p. 303—
306.

Love, our author adds, is, "as may be supposed, the great business of the fair sex, and the topic upon which the energies of the Finnish poetess are chiefly exercised: it is, however, not an easy matter to procure specimens of these songs, as they are generally sung by the young women at meetings, to which men are rarely or never admitted. Mr. Frawzen, of Abo, presented me with a song, the composition of a country girl, a native of Ostro-Bothnia, and the servant of the magister or the clergyman of the village, where she had constantly resided. It is composed on the occasion of her lover's absence, in a style of natural simplicity, strong sentiment, and bold figure, to attain which more cultivated understandings sometimes labour in vain. The thought in the second stanza, if not altogether new to poetry, has something in it very striking, is prettily introduced, and well turned. This little piece, considered as the production of a girl who could neither write nor read, is a wonderful performance. It is nature's poet delivering the dictates of her heart in the words which love has suggested, and 'snatching a grace 'beyond the reach of art.' This Finnish Sappho, amidst all the snows of her ungenial climate, discovers all the warmth of the poetess of Lesbos. I shall lay before the reader two translations of this song, the one in prose, the other in verse.

"The following prose translation is as near the original as the English language can approach the Finnish.

1. 'Oh! that my beloved were now
'here; that his well known figure
'were but before me! How should I
'fly into his arms, and kiss him,
'though his face were besmeared
'with the blood of a wolf! How should
'I press his hand, even though a snake
'were twisted round it!

2. 'Alas! why have not the winds
'understanding? And why is the
'breeze bereft of speech? The winds
'might exchange sentiments betwixt
'my beloved and me. The breezes
'might every instant carry my words
'to him and bring back his to me.

3. 'How then would the delicacies
'of the rector's table be neglected!
'How inattentive should I be to the

'dress of his daughter! I should leave
'every thing to attend upon my be-
'loved, who is the dear object of
'my summer thoughts, and winter
'cares'.

"This version in rhyme is neither so close as metaphrase, nor so distant as paraphrase.

1.

'O were my love but here with me!
'Cou'd I his well-known person see!
'How should I fly to his embrace,
'Tho' blood of wolves distain'd his face;
'Press'd to my heart his hand would take,
'Tho' 'twere encircled by a snake.

2.

'Those winds that whisper thro' the wood,
'Why is their speech not understood?
'They might exchange the lover's pray'r,
'And sigh for sigh returning bear.

3.

'Ill-cook'd the rector's meals would be,
'Dressing his daughter wait for me;
'Whilst kitchen, toilet, I forsake,
'And thought of my love only take;
'On that alone my care bestow,
'My summer's wish, my winter's vow.'
p. 317—319.

(To be concluded in our next.)

CXIII. SERMONS. By WILLIAM
JAY, 8vo.

(Concluded from page 437.)

AS a farther specimen of these interesting Discourses we add the exordium and analysis of the sixth Sermon, with the two first heads of Discourse.

SERMON VI.

The Gospel demands and deserves
Attention.

If any Man have Ears to hear let him
hear. Mark iv. 23.

"The sages of antiquity delivered much of their knowledge in comprehensive sentences. Each of the wise men of Greece was distinguished by some aphorism. All nations have had their peculiar proverbs. The generality of mankind are much more influenced by detached and striking phrases, than by long addresses, or laboured reasonings, which require more time and application than they are either willing or able to afford. The words of the wise are as goads, and as nails fastened by the master of assemblies." The good effects of preaching are commonly produced by particular expressions, which leave something for our minds to develope

or enlarge, which please the imagination, which are easily remembered, and which often occur.—This method of instruction our Lord and Saviour adopted: we often read of 'his sayings;' and there is no sentence, which he so frequently repeated, as the words which I have read.—This alone should powerfully recommend them to our regard; but they have higher claims, and we shall view them, I. As implying the authority of the Speaker. II. As suggesting the importance of the subject. III. As appealing to impartial consideration. IV. As demanding practical improvement. 'He that hath ears to hear,' let him hear.

"I. Here is implied the authority of the Speaker. And who can advance claims on our attention equally numerous and powerful with his?—'He entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.' He possessed every thing from which a teacher could derive influence.

"He had all the authority which is derived from knowledge. Religion was the subject he came to teach—he knew the whole, and the whole perfectly. With all the ease of intelligence, he speaks of things which would swallow us up—they were familiar to him. He speaks of God without any embarrassment—'He was in the bosom of the Father.' He speaks of heaven without any emotions of wonder—it was his Father's house. He mentions the treachery of Judas without any surprise—'he knew from the beginning who would betray him.' Nothing in the behaviour of his enemies, or of his friends; nothing in the denial of Peter, or dispersion of his disciples astonished him—'he knew what was in man.' He was fully acquainted with the capacities and dispositions of his hearers. He knew how much they were able to bear—when it was necessary to produce evidence, or to leave obscurity—how to touch by suitable motives all the hidden springs of action—and by appropriate illustration, to remove prejudices, and dissolve doubts, and satisfy desires concealed in the minds of the owners, who 'finding the secrets of the heart made manifest,' were filled with admiration, and exclaimed 'never man spake like this man'—Thus

both his subject and his audience were completely under his management.

"He had all the authority which is derived from unimpeachable rectitude. This gives a speaker peculiar firmness and force. A consciousness of vice, or even of imperfection, has a tendency to make him partial or timid. And where is the teacher, who is sensible of no failings; who exemplifies universally those high instructions he delivers? 'In many things we offend all.'—He alone could say, 'which of you convinceth me of sin?' It debased none of his actions, it mixed with none of his motives. His tempers were all heavenly; his example embodied and enlivened every doctrine he preached. In him were none of those omissions which call for the proverb, 'Physician, heal thyself;'—he spake fearless of the reproach of his hearers, and unchecked by the reflections of his own conscience.

"He had all the authority flowing from 'miracles, and wonders, and signs.'—Think of a speaker, who could call forth the powers of heaven and earth, and establish his doctrine by their testimony—who could end his discourse, and say—'all this is true; witness, ye winds and waves—and they 'cease from their raging.' Witness, ye blind—and they 'receive their sight.' Witness, ye dead—and 'Lazarus comes forth.'—'Rabbi, we know thou art a teacher sent from God: for no man can do these miracles which thou doest, except God be with him.'

"Consider his uncontrollable dominion. There is no place where his voice does not reign. He causes the most insensible creatures to hear it.—In the original creation 'he spake, and it was done; he commanded, and it stood fast.' 'He appointeth the moon for seasons, and the sun knoweth his going down. The day is his, the night also is his:' 'he has made summer and winter:' and when he calls for them, they never refuse to come. Even the unruly sea acquiesces in his mandate; 'hitherto shalt thou come, and no further; and here shall thy proud waves be stayed.' The earth obeys the laws which he impressed upon it.—The voice of the Lord is powerful: the voice of the Lord is full of majesty: the voice of the Lord breaketh the cedars: the voice of the Lord di-

'wideth the flames of fire: the voice of the Lord shaketh the wilderness.' Marvel not at *this*: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth.—Obeyed by all creatures, he approaches, and expects your submission. Would you be the only rebel in the universe? Unlike all other beings, would you swerve from your station, and renounce your allegiance? Harder than the rock, and more senseless than the dead, would you refuse to hear his voice?

"Consider the dignity of his character. 'Where the word of a king is there is power, and who may say unto him, what doest thou?' The most magnificent titles are not too glorious to discriminate the Son of God. 'He had on his vesture, and on his thigh, a name written, 'King of kings, and Lord of lords.' Was Isaiah mistaken, when he said of the 'Child born, and the Son given,' the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace?' Did he exceed his own claims when he said, 'I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty?'

"And does he not stand in relations the most intimate and affecting?—He made us—placed us so high in the scale of being—endued our nature with reason and immortality. He sustains us—'in him we live, and move, and have our being'—his are all our possessions; and if there be a day, or an hour, in which he is regardless of you, you shall be inattentive to him. His demands are founded in the sun which shines upon you—in the friends you enjoy—in the bread which nourishes you—and above all, in the salvation you desire. He addresses you from the garden and the cross. Shall his voice be unheard? Shall such an authority be despised? Will you stand with Pharaoh, and impiously ask, 'Who is the Lord, that I should obey his voice?'—Why 'He, in whose hands thy breath is, and whose are all thy ways'—He 'who remembered thee in thy low estate'—He 'who gave his life a ransom' for thee—He is thy master—and shall servants disobey

the orders of a master? Thy Teacher—and shall disciples refuse the instructions of their teacher? Thy Benefactor—and have loving-kindnesses and tender mercies no claims?—O wonderful beyond degree!—'Thus saith the Lord' should bring forth a listening world; fathers and children, princes and people, the wise and the unlearned, the rich and the poor—and—none appears—He speaks, and we are regardless, regardless of a Speaker clothed with every kind of authority—who also speaks on our behalf, for our welfare, and whose language is 'hear, and your souls shall live.' This brings us from the authority of the Speaker, to consider what is equally included in the address,

"II. The importance of the subject—'He that hath ears to hear, let him hear.' Sometimes speakers promise their hearers more than they can perform, and excite expectations which they are unable to realize—Jesus Christ is not afraid to awaken attention; he knows he can more than repay it; he knows we can never raise our minds to the grandeur of the subject. He does not trifle; his instructions are unspeakably interesting and important. In order to this, they must be true. And, my brethren, you cannot but acknowledge that the reality of these things is possible—sometimes they strike you as *probable*, and much more frequently than you are willing to allow; hence your uneasiness, and hence your eagerness to bring forward your opinions to make proselytes, and to embolden your trembling faith by placing numbers around it.—We affirm that these things are true—and observe where we stand when we affirm it—within view of evidences, numberless and convincing. There we appeal to a series of prophecies; and here to a train of miracles. There to the sublimity and holiness of the doctrine; here to the competency and goodness of the writers. There to the success of the gospel, destitute of every worldly recommendation, and in the face of the most powerful opposition; here to the blood of the best of men, and the consent of the wisest men—for we stand not only near the fishermen of Galilee, but a multitude of pre-eminent genius and learning, when we say 'we have not followed cunning-

'ly devised fables.' With all this evidence, would you dispute the truth of these things? would you assure us, as some in our day have done, that there is not the shadow of truth in them?—What should we think of the understandings of such persons, did we not know that they must pretend all this to justify their indifference?—that when a man has fallen out with his conscience, he must separate from it for the sake of his own peace?—and that 'this is the condemnation, that light is come into the world, and men love darkness rather than light because their deeds are evil.'

"How pleasing is truth! how satisfactory is it to find something to which the mind may adhere with pleasure, after being the dupe of ignorance and error, and 'like a wave of the sea driven with the wind and tossed.'—But though that which is important must always be true, that which is true is not always important. It is otherwise here—as the gospel 'is a faithful saying,' it is 'worthy of all acceptance.' Even 'the angels' desire to look into these things;" we no where read of their being naturalists, or astronomers; they pass by moon and stars, and press around the cross. And you, my brethren, are much more concerned than angels; I may take up the language of Moses to the Israelites—"Set your witness unto all the words which I testify among you this day—for it is not a vain thing; because it is *your life*." To you the gospel is not a history of wonders only, the journey of a God from a throne down to a cross, and from a cross back to a throne—it is the interesting narrative of your salvation. Take every other kind of wisdom—how humbling its claims! they are confined to this world. 'Knowledge, it shall vanish away;' the greater part of it is valuable only for a few years; the knowledge of various languages, and a hundred other things will be useless in a future economy. The inquiry is, who has 'the words of eternal life?' who can 'lead us in the way everlasting?' What is a message, which concerns only your property, and the health of your body?—the soul is the standard of the man; his supreme happiness must relate principally to the chief part of his nature, and the chief period of his duration. Now the

gospel fixes its residence in the soul; illuminates all, sanctifies all, harmonizes all; and strikes its blessed influences through eternal ages.

"Contemplate the gospel in connection with youth and with age—observe its efficacy in the various conditions of prosperity and adversity—view its agency in the numerous relations of life, in rulers and in subjects, in parents and in children, and so of the rest.—Drop christianity in a family; spread it through a nation; diffuse it over the world—let all be influenced by its spirit, and governed by its dictates; and I would ask, appealing to infidels themselves, would not a scene be produced, the most lovely, glorious, and beneficial? And would not the language of prophecy be realized? 'The wilderness and the solitary place shall be made glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God.' Thus whether we consider the gospel with regard to man in his individual, or social existence; as an inhabitant of time, or an heir of eternity—it is a universal benefactor—it is of the highest importance—and as it demands, so it deserves all his attention.—'If any man have ears to hear, let him hear.'" p. 153—165.

CXIV. YOUTH; *A Poem.* By J. BIDLAK, A. B. Chaplain to His Royal Highness the Duke of Clarence, and Master of the Grammar School, Plymouth.

OFt have I seen, when musing on the shore,
Unskilful infants grasp th' unwieldy oar;
Push the frail bark into the swelling main,
Borne by the rapid tide, pant to regain
The less'ning land, and shrieking weep too late,
The gaping horrors of tempestuous fate.
True picture of our unsuspecting age
Who long to stretch where fatal billows rage.
'Gainst our own heav'n, like angels we rebel,
And quit the realms where during raptures dwell;
Pant for a wing to range the world around:
The world! how swoons my soul to hear the sound!

The world, where pleasure flies the grasping hand,
 And hope builds palaces on shifting sand;
 Where treach'ry talks with sweetly melting flow
 Of honied words, that turn to gall and-woe;
 Confed'racies of profit or of vice,
 Where friendship's only firm as faithless ice,
 When potent av'rice casts a golden ray,
 Dissolves its brittle mass, and floats away;
 Fix'd in the breast, where pride or int'rest thrives,
 And love a secondary passion lives;
 Where children cherish'd by affection's ray,
 Long in the dust the partial sire to lay;
 Tho' daily fondness beams the constant smile,
 And only wisely keeps its own awhile.
 Here obligation e'en beneath the wing
 That hatches it to life will fix a sting;
 Here worth is trampled down by mounted pride;
 And modesty by av'rice push'd aside;
 Such slow discernment guides the stupid crowd,
 That impudence for talent is allow'd.
 In life's true masquerade fools are so blind,
 That half a thin disguise will cheat mankind;
 Here ostentation weak expedients tries,
 To lead from happiness our wand'ring eyes.
 Thou wouldst do good! but be thou pure as snow,
 With ev'ry kindness let thy bosom glow;
 Detraction's pois'nous breath thy fame shall blot,
 Or envy's microscope pry out a spot.
 Has then this sickly world no cordial balm?
 This storm of passion no delightful calm?
 Yes, as the traveller mid dreary wastes,
 Here meets a flow'ret, there a fountain tastes;
 As stars that aid the gloom of during night,
 So scatter'd worth diffuses partial light;
 O'er all our ills a self-born radiance sheds,
 More bright, like phosphorus, as darkness spreads.
 Let potent wisdom smooth the wrinkled brow,
 And sweet complacence soften all below;
 See in each rising sun new comfort giv'n,
 And when it sets behold a nearer heav'n;
 The few rare gems of friendship here improve,
 As fading emblems of eternal love.

p. 26—28.

CV. THE JOURNAL OF FREDERICK HORNEMAN'S TRAVELS from Cairo to Mourzouk, the Capital of the Kingdom of Fezzan, in Africa, in the Years 1797-8, 4to.

THE introduction to this volume contains a review of the designs, pursuits, and progress of the
 VOL. I.

society for exploring the interior of Africa, which was established in 1788. It gives an account of the travellers who have engaged under the direction of the society, and states the advantages gained, and those which are likely to be derived from the researches which have been made.

The preface gives an account of Mr. Horneman, his offering himself to, and being accepted by the society, concluding with a letter from him previous to his departure from Cairo, containing the necessary arrangements for his intended journey; from which we learn he was under the necessity of travelling as a Mahomedan merchant, the very supposition of his being a Christian would have exposed him to the danger of death.

This letter also informs us, that upon "the arrival of the French on the coast of Egypt, himself and other Europeans were seized, and confined in the castle, rather as a place of refuge from the indignation and fanaticism of the populace, than as a prison, where they remained until the arrival of the French at Cairo."

He further writes, "Soon after their coming, I made acquaintance with two of their learned men, Berthollet and Monge; they liberated and presented me to the commander in chief, and he received me with every mark of attention and goodness. His regard for science and esteem of learned men are too well known to render it necessary for me to expatiate on these high qualities. He promised me protection, he offered me money, or whatever was requisite for my undertaking, and he directed the necessary passports to be prepared for me." p. xx, xxi. It is also added, "I have been in some doubt as to the means of sending this letter; but on my request, General Bonaparte has, with great goodness, himself condescended to take charge of its safe conveyance." p. xxv.

To the journal is prefixed a plan of the route of Mr. Horneman from Egypt to Fezzan, with the coasts and countries adjacent, compiled by Major Rennell, 1802.

Chapter II. comprehends the voyage from Cairo to Augila, and contains seven sections, the first of which takes us to Umme-sogeir.

On the first day our traveller joined the caravan, he felt some inconvenience, having travelled from break

3 N

of day till noon, and no indication appeared of halt or refreshment, when he observed the principal and richest merchants gnawing a dry biscuit and some onions as they went on, and was then, for the first time, informed that it was not customary to unload the camels for regular repast, or to stop during the day time, but in case of urgent necessity. This his first inconvenience was soon remedied by the hospitality of some Arabs, who were riding near him, and who invited him to partake of their provisions.

"Soon after sun-set, our sheik gave the signal for halting, and we pitched our tents."

Our traveller then proceeds to state the following incident, which we have extracted as one specimen of the character and manners of those with whom he associated.

"My dragoman, or interpreter, might, even in Europe, have passed for a good cook; and from remains of the provision which our hospitable friends at Cairo had supplied, was preparing an excellent supper, when an old Arab of Augila, observing his preparations, and that myself was unemployed addressed me nearly as follows: 'Thou art young, and yet dost not assist in preparing the meal of which thou art to partake; such, perhaps, may be a custom in the land of infidels, but is not so with us, and especially on a journey: thanks to God, we are not in this desert dependent on others, as are these poor pilgrims, but eat and drink what we ourselves provide, and as we please. Thou oughtest to learn every thing that the meanest Arab performs, that thou mayest be enabled to assist others in cases of necessity, otherwise thou wilt be less esteemed, as being of less value than a mere woman; and many will think they may justly deprive thee of every thing in thy possession, as being unworthy to possess any thing; (adding sarcastically) perhaps thou art carrying a large sum of money, and payest those men well.' This remonstrance was not thrown away. I immediately assisted in every thing that was not beyond my force, and proportionally gained on the good opinion and esteem of my fellow travellers, and was no longer considered as a weak

and useless idler in their troop." p. 2, 3.

We have in this section an account of the provision the Arab makes for his journey, and the nature of his food, which is thus described.

"The Arab sets out on his journey with a provision of flour, kuskasa, onions, mutton suet, and oil or butter, and some of the richer class add to this store a proportion of biscuit and of dried flesh. As soon as the camels are halted, and the baggage unladen, the drivers and slaves dig a small hole in the sands wherein to make a fire, and then proceed in search of wood, and of three stones to be placed round the cavity, for the purpose of confining the embers and supporting the cauldron. The cauldron, (which is of copper) being set over, the time till the water begins to boil is employed, first in discussing, and then in preparing, what the mess of the day shall consist of. The ordinary meal is of *hasside*, a stiff farinaceous pap, served up in a copper dish, which in due economy of utensils and luggage is at other times used for serving water to the camels: when this pap or pudding is thus served on table, it is diluted with a soup poured on it, enriched or seasoned with the *monachie* dried and finely pulverized. At other times the dinner consists of flour kneaded into a strong dough, which being divided into small cakes and boiled, affords a species of hard dumplings called *mijotta*. A yet better repast is made of dried meat boiled together with mutton suet, onions sliced thin, crumbled biscuits, salt, and a good quantity of pepper. The meat is at dinner time taken out, and reserved for the master, and the broth alone is the mess of his followers. The slaughtering of a camel affords a feast to the camel drivers and slaves. The friends of the owner of the beast have a preference in the purchase; and after dividing the carcase every slave comes in for a share: no part of the animal, capable of being gnawed by human tooth, is suffered to be lost; the very bones pass through various hands and mouths before they are thrown away. They make sandals of the skin, and they weave the hair into twine.

"It is not on every occasion that time can be allowed, or materials

found, for dressing victuals: in the anticipation of such an exigency, the traveller provides a food called *simitté*: it consists of barley boiled until it swells, then dried in the sun, and then further dried over the fire; and lastly, being ground into a powder; it is mixed with salt, pepper, and carraway-seed, and put into a leather bag: when it is to be used, it is kneaded into a dough, with just water enough to give it consistency, and it is served up with butter or oil. If further diluted with water, then dates are added to the meal, and it is called *roum*. Such is the food of the traveller when there is a scarcity of fuel or of water, and none can be expended in boiling. I was often, for days together, without other food than this cold farinaceous pap, mixed with a few dates. Onions and red Spanish pepper are the general, and the only seasonings of each meal, with the addition of salt." p. 5, 6.

On the third day from their departure they entered the desert, and on the eleventh arrived at the small village of *Ummezogier*.

Section II. contains *Observations on the Desert from the Valley of Natron to the Mountains of Ummezogier*.

This section notices the petrified wood found in this vast tract of sands, and informs us that "sometimes are seen whole trunks of trees of twelve feet in circumference or more, sometimes only branches and twigs, scarcely of a quarter of an inch diameter; and sometimes merely pieces of bark of various kinds, and in particular of the oak, are to be found."

"The interior of other bodies of timber was become a petrification, shewing no distinctions of grain or fibre, but bearing the appearance of mere stone, though the outward coat and form of the substance clearly denoted the tree." p. 8.

"These petrifications are sometimes scattered in single pieces, but are oftener found in irregular layers, or strata, covering together a considerable space of ground." p. 9.

On the subject of water in this part of the Desert is the following observation. "To the north of the Desert runs a chain of steep and bare calcareous mountains, which were in constant view of our caravan, travelling at the distance of three to seven miles in like direction. At the foot of

these runs a flat tract of moorish swampy land, from one to six miles in breadth, abounding in springs, and to which we resorted every second or third day for a supply of water; but at the period of our journey, the springs throughout the whole valley were nearly dried up. The water which remained, and run or spread on the surface, was bitter; yet digging wells near to these rivulets or marshes we found water at the depth only of five or six feet, which was sweet and palatable." p. 10.

Section III. *Ummezogier, and further Journey to Siwah*.

In describing the inhabitants of this place the author says, "Its inhabitants, poor as they appeared, received us with hospitality; they came down, almost to a man, from their houses, and assisted us in watering our camels, or whatever service was required. Towards evening I walked up to the village by a path of very difficult access. Coming to a kind of market-place, in its centre I observed bargains making with such eagerness, noise and altercation, that one should suppose the dealings to be of the first moment; but I soon perceived the sellers to be only a few poor pilgrims of our caravan, and their articles of trade to be merely *henna hoechel*, rings of lead or glass, and such like ornaments for women; which, with a little shot and gunpowder, they were bartering for dates; the merchandise on either side was not altogether worth a crown." p. 11.

Section IV. announces the arrival at Siwah, and describes the place, which the author says is a small independent state, and acknowledges the grand sultan paramount, but pays him no tribute. "It is built upon, and round a mass of rock, in which, according to tradition, the ancient people had only caves for their habitation. Indeed the style of building is such, that the actual houses might be taken for caves; they are raised so close to each other that many of the streets, even at noon, are dark, and so intricate that a stranger cannot find his way into or out of the town, small as it is, without a guide. Many of the houses, built on the declivity of the rock, and especially those terminating the descent towards the plain, are of more than ordinary height, and their walls

particularly thick and strong, so as to form a circumvallation of defence to the town within.

"The people of our caravan compared Siwah to a bee-hive, and the comparison is suitable, whether regarding the general appearance of the eminence thus covered with buildings, the swarm of its people crowded together, or the confused noise, or hum and buz from its narrow passages and streets, and which reach the ear to a considerable distance." p. 14.

"This district is a very fruitful valley, and well watered, and, assisted by no great industry of the natives, it produces corn, oil, and vegetables for the use of man and beast; its chief produce is dates, which from their great quantity and excellent flavour, render the place proverbial for fertility among the surrounding Arabs of the Desert. Each inhabitant possesses one or more gardens, making his relative wealth, and these it is his whole business to water and cultivate.—The dates produced are preserved in public magazines, of which the key is kept by the sheik: to these store-houses the dates are brought in baskets closely rammed down, and a register of each deposit is kept.

"North-west of Siwah there is a stratum of salt extending a full mile, and near it salt is found on the surface, lying in clods or small lumps. On this spot rise numerous springs, and frequently a spring of water perfectly sweet is found within a few paces from one which is salt." p. 15, 16.

The nature and administration of their government is thus described. "According to their antient constitution and laws of the state, the government should be vested in twelve sheiks, two of whom were to administer its powers in rotation; but a few years past twenty other wealthy citizens forced themselves into a share of authority, assumed the title of sheik, and enlarging the circle of aristocracy, increased the pretensions and disputes for power. On each matter of public concern they now hold general councils. I attended several of these general meetings, held close to the town wall, where the chiefs were squatted in state; and I observed that a strong voice, violent action, great gesticulation, abetted

by party support and interest, gained the most applause, and carried the greatest influence; perhaps such result is not uncommon in most popular meetings. Whenever these councils cannot agree ultimately on any point, then the leaders and people fly to arms, and the strongest party carries the question. Justice is administered according to antient usage, and general notions of equity. Fines, to be paid in dates, constitute the punishments: for instance, the man who strikes another pays from ten to fifty kaftas or baskets of dates; these baskets, by which every thing in this place is estimated and appraised, are about three feet high, and four in circumference." p. 16.

The dress of the people is described; their character, which represents them to be very great thieves, is given, and a specimen of their language concludes the section.

Section V. *Antiquities of Siwah.*

As our traveller and his interpreter were suspected of being Christians, it was necessary for him to proceed with caution. He had observed, in approaching the spot destined for their encampment, some ruins of an extensive building, which he visited several times, but on account of the suspicion they entertained of him, he was prevented from making that accurate inspection he desired; for on one of his visits some of the Siwahans said to him, "Thou undoubtedly art yet a Christian in thy heart, else why come so often to visit these works of infidels." This building he supposes to be the famous *Temple of Jupiter Ammon*. From the cursory view he took, he gives a description of the ruins, and contends, that although these should not be the ruins of the building he supposes, that Siwah had been a residence of the antient Ammonites. He says, "I draw my conclusions from the relative situation of the country; from the quality of the soil; from its fertility; from the information of its inhabitants, that no other such fruitful tract is to be found any where near; and, in addition to the certainty at least that some great and magnificent building once here stood, I derive a further conclusion from the numerous catacombs to be found in the vicinity." p. 25.

Our traveller visited the catacombs, which he briefly describes as of different extent, and each wrought with

great labour and neatness of work. In the rooms of these catacombs are excavations for containing the mummies, but he did not find one.

Section VI. *Departure from Siwah.*
—*Journey to Schiacha, and Danger which the traveller there incurred.*

In this section Mr. Horneman says, "Westward of *Siwah* I found two banks or heaps of calcined shells, some of the size of two inches over. My interpreter told me, that taking his road at some distance from me, he saw a mountain standing singly and unconnected with others, composed entirely of shells. Many such vast isolated mounds are to be seen throughout the whole of this district, and the bed-joints or interstices of their strata of stone (always horizontal) being filled up with a reddish, friable, calcareous substance, they often resemble pyramids, and in so exact and illusive a manner, that more than once I was deceived into an expectation of meeting with such a building." p. 30.

Pursuing their journey, they were overtaken by some *Siwahans*, who, in order to detain them, said that a numerous horde of Arabs were hovering in the Desert ready to fall upon our caravan, and assured us that the people of *Siwah* had resolved to come to our assistance and to escort us to the next watering place, adding, that their little army would arrive in a few hours, determined to risk with us every thing in opposing the attack of the Bedouins, whose force they represented as consisting from 800 to 1000 men; and they soon heard from afar the braying of some hundred asses, which gave notice of the approach of the *Siwahans*, who were required to halt at half a mile distance from our post. In the morning they advanced, and gave apprehensions of an immediate attack. A conference was proposed, and entered into in a circle the *Siwahans* formed for that purpose. Mr. Horneman sent his interpreter to learn what transpired, who soon returned greatly alarmed, saying, "they take us for Christians and spies, and we shall assuredly be put to death." After some further expressions of alarm, Mr. Horneman gives the following account of his conduct.

"Perceiving that terror had wholly deprived him of the necessary temper and recollection, I now left him to

himself, and walked up unarmed, but with a firm and manly step, to this tumultuous assembly.

"I entered the circle, and offered the Mahometan salutation, '*Assulam Alkum*,' but none of the *Siwahans* returned it. Some of them immediately exclaimed, 'You are of the new Christians from Cairo, and come to explore our country.' Had I at this time been as well acquainted with Mahometan fanaticism, and the character of the Arabs, as I have been since, I should have deduced my defence from the very terms of the accusation, and stated that I was indeed from Cairo, having fled from the infidels; as it was, I answered nothing to this general clamour, but sat down and directed my speech to one of the chiefs, whose great influence I knew, and who had been often in my tent whilst at *Siwah*. 'Tell me, brother, (said I) hast thou ever before known 300 armed men take a journey of three days in pursuit of two men who dwell in their midst fourteen days, who had eaten and drank with them as friends, and whose tents were open to them all? Thyself hast found us praying and reading the Koran; and now thou sayest we are infidels from Cairo; that is, one of those from whom we fly! Dost thou not know that it is a great sin to tell one of the faithful that he is a pagan?' I spoke this with an earnest and resolute tone, and many of the congregation seemed gained over by it, and disposed to be favourable to me. The man replied, 'that he was convinced we were not infidels; that he had persuaded no one to this pursuit, and as far as depended on him alone, was ready to return to *Siwah*.' On this I turned to one of the vulgar, who was communicating some of the accusations against me to the people of our caravan. 'Be thou silent, (said I) would to God that I were able to speak well the Arabic, I would then ask questions of thee, and of hundreds like thee, who are less instructed in the *Islam* than I am.' An old man on this observed, 'This man is younger than the other, and yet more courageous!' I immediately continued, 'My friend is not afraid of thee; but thou oughtest to have fears of my friend: dost thou know what it is to reproach a man who lives with sultans and

'with princes, with being an infidel?' I was then asked for what purpose we carried Christian papers? I now found that my interpreter had unwarily shewn a passport, which I had obtained from General Bonaparte with a view not to be detained at the French posts, through which I was to pass to the caravan. My interpreter at this moment came up, and finding me alive, and the assembly less angry and violent than when, on being first questioned, he had exasperated them by inconsiderate and perplexed answers, he recovered himself, and stood sufficiently composed and collected, whilst I explained, partly in German, partly in Arabic, what had passed. Knowing, however, that the paper in question would be demanded, and not choosing to trust to his prudence in the manner of producing it, I went myself for it to the tent, and returning, brought likewise a Koran with me. I immediately tendered the paper to a chief of the *Siwahans*, who having unfolded it, asked, 'If any by-stander could read it.' I could not help smiling at the question, perilous as was my situation. The same question was then put to us, when I answered, 'that we did not understand what it contained, but were told it would allow us to quit Cairo without being molested.' 'This is the book, (interrupted my interpreter) which I understand,' and immediately took the Koran from my hand. We were ordered, by reading in it, to give proof of our being truly of the religion. Our learning in this respect went far indeed beyond the simple ability of reading. My companion knew the entire Koran by heart; and as for me, I could even then write Arabic, and well too, which, with these people, was an extraordinary proficiency in learning. We had scarcely given a sample of our respective talents, when the chiefs of our caravan, who to this moment had been silent, now took loudly our part; and many of the *Siwahans* too interfered in our favour. In short, the enquiry ended to our complete advantage, though not without the murmuring of some in the multitude, who lost the hopes of plunder which the occasion might have afforded.' p. 33—35.

Section VII. *Departure from Shiala—Arrival at Augila.*

In this section is described the ceremony of entering one of the towns.

"Our entry into *Mojabra*, one of the three places belonging to the dominion of *Augila*, was solemn and affecting, as the greater part of the merchants of our caravan had here habitations and families. The Bey of *Bengasi*, vicegerent for the Bashaw of *Tripoly*, and at that time resident at *Augila*, sent about twenty of his Arabs to note in writing the burden of the camels, and for which they demanded a small duty. These Arabs then ranged themselves, and formed a right wing to our caravan, drawn up for procession. The merchants who had horses formed the left, and the pilgrims and ordinary Arabs formed the centre, headed by the sheik, preceded by a green flag. The pilgrims marched on singing; and the Arabs made the horses prance and curvet, and so continued until we approached near to *Mojabra*, where a number of old men and children met us, to felicitate and get a first embrace of their sons and relations, whom, on hearing of the French invasion in Egypt, they had given over as lost." p. 37.

"*Augila*, a town well known in the time of Herodotus*, covers a space of about one mile in circumference. It is badly built, and the streets are narrow, and not kept clean. The houses are built of a lime-stone, dug from the neighbouring hills, and consist only of one story or ground floor. The apartments are dark, there being no aperture for light but the door, and are generally ranged round a small court, to which the entrance of each room faces, for the purpose of collecting the more light. The public buildings, comparatively, are yet more mean and wretched. *Mojabra* is of smaller extent, but appears proportionally more populous than *Augila*. The inhabitants of *Meledila* are chiefly employed in agriculture; those of *Mojabra* engage mostly in trade, and pass their lives in travelling between *Cairo* and *Fezzan*. The people of *Augila* are of a more sedentary disposition;

* Herodotus places *Augila* at ten days journey from the city of the Ammonians. Melpom. 182. N. B. Mr. Horneman was nine days on his journey from *Augila* to *Siwah*, partly by forced marches.

though some of these too were with our caravan.

"The men of the above places, who engage in the caravan trade, generally kept three houses; one at *Kardassi*, near *Cairo*, one at *Mojabra*, and a third at *Zuila*, or sometimes at *Mourzouk*. Many have a wife and family establishment at each of these houses, and others take a wife for the time, if the stay of the caravan is longer than usual. The men from their very youth devote themselves to such traveller's life. Boys from thirteen to fourteen years of age accompanied our caravan the long and toilsome journey from *Angila* to *Fezzan* on foot, or at least seldom mounting a horse. In observing the general character of this people, I could not but mark a degradation, self-interestedness, and mean and shuffling disposition, derived from early habits of petty trade, and the manner in which it was conducted, as contra-distinguishing those in this traffic, and those who remained at home.

"The men of the country are engaged in gardening and agriculture, but in the last to no great extent. The women are very industrious in manufacturing coarse woollen cloths of five yards in length, and a yard and a half wide, which are called *Abbe*, and are sent in considerable quantities to *Fezzan*. These constitute the chief clothing of this people; they wrap them about their bodies, and without even a shirt or shift under." p. 38, 39.

(To be concluded in our next.)

CXVI. COUNT STOLBERG'S TRAVELS through Germany, Switzerland, Italy, and Sicily.

(Concluded from page 432.)

THE second volume of this work relates the journey of the Count through Milan, Bologna, Florence, Pisa, and Sienna, to Rome. He gives a brief history of each place through which he passed, and describes the form of its distinct government, with its buildings and curiosities.

A considerable part of this volume is occupied with a description of Rome, its various curiosities, ruins, buildings, sculpture, paintings, &c. as the author continued here some

time he visited the circumjacent places, and describes their natural curiosities. These descriptions are illustrated by seven engravings, viz. St. Peter's Church; the Colosseum; outside view of the Colosseum; the Campo Vaccino; the Circus of Caracalla; outside view of the Pantheon or Rotunda; the interior of the Pantheon or Rotunda.

From Rome the Count proceeds to Naples, and notices the many objects that presented themselves to his attention. Here he describes a peculiar class of people called *Lazaroni*, some of whom are to be met with even in Rome, and are computed to amount in this place to forty thousand. The author says, "many of these live in the open air; and at night, or in bad weather, take shelter under gateways, porticos, the eaves of houses, or under rocks. They cannot easily be persuaded to work, while they have the smallest coin in their pocket. They think not of making provision for to-morrow. The serenity of the climate, and the ever generous, the ever fruitful lap of earth, sympathise with their joyous hilarity. Their blood flows lightly through their veins: with care they are unacquainted. Should any one offer money to a *Lazaroni*, when he is not pressed by necessity, he raises the back of his hand to his chin, and tosses his head upwards, being too idle to speak, in token of refusal; but if any thing delights him, I do not speak of his passions, which may be kindled and extinguished as easily as a fire of straw, if he be invited to partake any pleasure, no man is more talkative, more alert, more full of antics, than himself.

"These people have wives and children. At present there is one among them, whose influence is so great that they call him *Capo de gli Lazaroni*: the chief of the *Lazaroni*. He goes barefoot, and in tatters, like the rest. He is the orator for the whole body, when they have any thing to demand of the government. He then generally applies to the *Eletto del Popolo*, the representative of the people, a kind of tribune, as far as such an office can exist in an unlimited monarchy, like that of Naples. He likewise appeals to the king in person. The demands of the *Lazaroni* are moderate; they have a sense of right and wrong, which the people

seldom want when they are not misled. To disregard any just remonstrance of this people, or not to comply without stating the grounds of refusal, would be dangerous. They love the present king; and I am assured that, in case of necessity, he might depend upon their assistance: of this, however, he is in no need.

"Before the king last year made a journey to Germany, Nicola Sabbato, for so is the present chief of the Lazaroni called, made him a speech. He lamented that the king should be absent so long from his people: yet rejoiced in a journey that would afford pleasure to a prince, who took so much satisfaction in the good of his subjects. 'We are,' said he, 'thirty thousand strong; and in your absence we will preserve the peace of the country. You certainly have nothing to fear from any man: but should any one have the insolence to spread inflammatory opinions, we will tear him into as many pieces as we are men, and each of us will have a morsel of him to smoke in our pipes.'

"During the absence of the king, this Nicola Sabbato visited the princes and princesses, that, as he said, he might give the people an account of their welfare. He likewise visited the prime minister, Mr. Acton, and on one occasion came to him breathless, demanding to speak to him. 'I have just seen a man,' said he, 'in the dress of a pilgrim, in the great square, who is distributing French hand-bills, the meaning of which neither I nor any of us can understand; and he is kissing a stone, which he has brought from the ruins of the Bastille. He will certainly excite an insurrection. We would have thrown him into the sea, but I wished first to hear your opinion: though I think we ought to have thrown him into the sea.'

"The minister had much difficulty to make him conceive that a preliminary enquiry was necessary. He continually returned to the necessity of throwing the orator into the sea; and when the minister told him he would send soldiers to put the man in prison, Nicola replied, 'There is no occasion for soldiers; I will undertake that business.'

"The man accordingly was taken to prison by the Lazaroni. The contents of the hand-bill were en-

tirely seditious. The insurgent was one of those emissaries that were sent, by the too provident care of the French clubs, over Europe, to enlighten, improve, and make the people happy. He had disguised himself like a pilgrim, and was subject to the gallows, according to the common rights of nations; but the government only thought proper to banish him to the island of *Martima*, one of the *Ægades*, on the west side of Sicily.

"The Lazaroni are devoted to the present king. A body of many thousand men, who have nothing to lose, may reasonably be dreaded, and may keep a tyrannical king in very wholesome awe. A despotic constitution may perhaps need a remedy like this, the terror of which shall preserve a balance between itself and a power that is equally blind and unwise. A free constitution requires order; for order is the foundation of freedom. Bodies of people, like the numberless Lazaroni of Naples, or the hags of the hall, the fish-wives of Paris, could not exist among a people that should be truly free." p. 398—402.

Noticing some of the peculiarities and curiosities of the country about Naples, this volume concludes. It is proper to inform our readers this volume contains many historical sketches.

Vol. III. The letters in this volume were written from Naples, Salerno, Barletta, Tarento, Gallipoli, Catanzaro, Oppido, Reggio, Messina, Palermo, Trapani, and Girgenti; they give an account of these places, and the surrounding countries, with their origin, history, wars, government, and the material circumstances that have occurred in them.

While at Tarento the Count made enquiries, but he says, "I have been able to obtain no satisfactory account of that kind of venomous spider, which, after this town, has been called *tarantula*. You know it has been asserted of the tarantula, that its venomous bite inspires a deep melancholy, which frequently ends in death, and can only be cured by violent dancing. Neither will the sick person dance till the musician has happened upon the air that pleases him, and the same air will not produce the same effect on all patients.

"The reasons which have long been

alleged, in opposition to this story, appear to me very strong, if not unanswerable. It is first stated, that the antients say nothing of this dance; and next, this practice is confined to Puglia, although the tarantula is likewise found in Sicily, at Rome, at Tivoli, and in many parts of Italy, as well as in Puglia. If the heat of Puglia render the bite of the tarantula particularly dangerous, must not the heat of the south of Sicily do the same? Why should the bite be so dangerous at Taranto, where the air is so mild? Ought we not to ascribe the danger, and the effect produced by dancing, to the lively imagination of the Tarentines, or rather of the Tarentine women?

"In the third place, the bite is said only to be dangerous in the hot months; though I hear these dancers are exhibited for money at the beginning of May. To this it may be answered, that having been cured by dancing, whenever they hear the same music played again, the liveliness of their imagination once more makes them begin to dance with violence, and even with convulsions. But is it not highly probable that there is often knavery at the bottom?

"Beside, the imagination, to which we are indebted for so much good and evil, acting upon the inhabitants of Italy, over whom it is so powerful, may here double its effects. The persuasion that the bite of the tarantula excites melancholy may, in those who have been bitten, be actually productive of melancholy; and the persuasion likewise that dancing will cure them, may as readily excite them to dance, and as effectually afford them relief." p. 264, 265.

"I have seen a living tarantula. It was grey on the back, and white on the belly, with clear brown spots. It had not attained its full growth. In the middle of summer, it is as large as the largest spiders. At this time the back becomes black, and even the spots on the belly of the same colour." p. 266.

Notice is taken of the excessive flattery of the Italians, and of the evils arising from enormous taxation, which the Italian farmer severely feels.

Before we dismiss this volume, we present to our readers an observation

VOL. I.

on the nature of the laws of Zaleucus.

"Other law-givers punished luxury with fines; Zaleucus in a more understanding manner. He forbade any woman to be attended by more than one female slave, unless she happened to be a little drunk. She must not leave the city by night, unless she went to commit adultery; nor must she wear golden ornaments and embroidered robes, unless her inclinations were unchaste. In like manner he would not suffer the men to wear gold rings, or fine wool, like the Milesians, unless they were fornicators or adulterers. The disgrace annexed to these permitted exceptions was more effectual than any other penalty." p. 360, 361.

This volume is embellished with the following seven engravings: A view of a rocky valley near Sorrento; Grotta di Matrimonio, in the island of Capri; Temple of Neptune, at Pesto or Pastum; two plates of winter huts on the shores of the Adriatic; a view in Trapani, and of the Montè di Trapani, the ancient Eryx; ruins of a Grecian Temple, in Egesta or Segerta.

Volume IV. The letters in this volume were written from Syracuse, Catania, Giane at the foot of Mount Etna, San Jorio near Naples, Piano di Sorrento, Naples, Rome, Loretto, Venice, Vienna, and Dresden.

In this volume are three plates: the tree called Dei cento Cavalli; and two views in the island of Ischia; in one of these is a representation of the mountain Epomeo.

Prefixed to the letter from Giane is the plate of the tree Dei cento Cavalli, of which the following account is given.

"This tree, which for centuries has been hollow, consists at present of five prodigious trees, several of the inward sides of which are smooth, though time has covered them with a kind of bark, and which we indubitably see all actually belong to one great trunk, through which wide cavities have been made by the decay which time produces. They stand in a circle, and form a vast connected bower, denoting the natural rounding of the tree, which has only been perforated by a succession of centuries.

"Swinburne, a traveller of under-

standing and veracity, says: 'When I first saw this tree, I concluded myself imposed upon by the descriptions of preceding travellers, and was convinced that the original tree had been cut down, and the present group formed by new shoots sprung out of the old root; but upon a closer examination I changed my opinion. This wonderful production of the vegetable kingdom consists of a trunk now split to the surface of the earth, but, as I found by digging all round, united in one body at a very small depth below.'

"We measured the circumference of this tree, and found it to be twenty-five *canne* and six *palmi*, or one hundred and sixty-two French feet, *pied de roi*, which is something larger than the Rhenish foot. A *canna* contains eight *palmi*, the *palm* a *span*, including the first joint of the thumb.

"We and our whole escort, mules and all, found more than sufficient room within this tree; nor were we incommoded by the remains of a stone house and oven, which had been built there; and you will easily perceive, from its circumference, that the name *Dei cento cavalli* is no exaggeration. Huge branches spread from its principal trunks on all sides; and the vigorous vegetation of its green old age increases the admiration which its aspect excites, especially having suffered, as it has done, from the ravages of time, in despite of which its venerable ruins rather resemble a grove than a tree. View it on which side you will, its appearance is as beautiful as it is unique."

p. 310—312.

CCXVII. HINTS designed to promote Beneficence, Temperance, and Medical Science. By JOHN COAKLEY LETTSOM, M. and LL. D. in three Volumes, 8vo.

EACH of these volumes has an engraved title page, embellished with a silhouette. The first is decorated with a silhouette of Dr. Lettsom.

"Several of the essays contained in this work have been already printed, and some of them at an early period of the author's life; he acknow-

ledges that he cherishes a predilection for these efforts, excited as they may have been by imagination rather than chastened by judgment."

p. i. ii.

The nature of this work may easily be understood by the following information extracted from the preface. "It embraces some of the most interesting or less known institutions, founded on the national benevolence of this distinguished island, which Linnaeus justly entitled the *punctum vite in vitello orbis*." p. iii.

"A considerable portion of the volumes is occupied by the rules and regulations of the respective establishments, which I thought it requisite to admit, as the means of enabling persons in distant parts of these kingdoms, as well as foreigners, to form similar ones." p. iii. iv.

Section II. Hints respecting the immediate Effects of Poverty.

After a pathetic exordium on the effects of poverty, the author introduces a case of extreme distress, with the following remarks.

"The benevolence of this nation is great beyond comparison, and when real distress is known, some tender bosom overflows with comfort and succour; but the chief examples of misery are unknown, and unrelieved. Many there are too diffident to apply for aid, or ignorant how to do it; some of these pine away in solitary want, till death closes their sufferings; numbers, however, rather than silently suffer their husbands, their wives, and their children, utterly to perish, supplicate our aid in the public streets and private avenues; but unfortunately for them, the prevalent opinion that there is somewhere abundant provision for the poor, and that idleness, not necessity, prompts their petitions, induce many to refuse that pittance, which would prove no loss to themselves, and in some instances might save a life.

"In many diseases the attack is violent, and the progress rapid; and before the settlement of a poor helpless object can be ascertained, death decides the controversy.

"I know that many undeserving objects intrude upon the benevolent, to the injury of real distress; but, rather than those should suffer all the pangs of misery, unpitied and un-

aided, some enquiry might be made, and their case ascertained: were this tried, it would frequently bring us acquainted with situations and circumstances of misery which cannot be described; acquaintance with such scenes of human woe would excite thankfulness for ourselves, and compassion for our fellow creatures, who are visited with sufferings and pangs from which we have hitherto been providentially, if not undeservedly, preserved."

These sentiments were the result of a morning's walk in the metropolis, which introduced the writer into some situations of real life, the relation of which, he trusts, will not be unacceptable to those benevolent minds who think

—To pity human woe
Is what the happy to the unhappy owe.

A MORNING WALK IN THE METROPOLIS.

"About the beginning of December, on going out of my house, I was accosted by a tall thin man, whose countenance exhibited such a picture of distress and poverty as fixed my attention, and induced me to enquire into his situation. He informed me he was a day-labourer, just recovered from sickness, and that feeble as he then was, in order to procure sustenance for a sick family at home, he was compelled to seek for work, and to exert himself much beyond his strength; and he added, that he lived in a court called Little Greenwich, in Aldersgate Street. This poor object seemed to feel distress too deeply to be an impostor, and I could not avoid bestowing some means of obviating his present want, for which he retired bowing, with tears in his eyes; but when he got out of sight his image was present with me; I was then sorry that my generosity had not been equal to my sensibility, and this induced me to attempt finding out his family. He had mentioned that his name was Foy; and by the information he gave me, I discovered his miserable habitation: with difficulty I found my way up a dark passage and stair-case to a little chamber, furnished with one bedstead; an old box was the only article that answered the purpose of a chair, the furniture of the bed consisted in a piece of old ticken,

and a worn-out blanket, which constituted the only couch, except the floor, whereon this afflicted family could recline their heads to rest: and what a scene did they present! Near the centre of the bed lay the mother with half a shift, and covered as high as the middle with the blanket. She was incapable of telling her complaints. The spittle, for want of some fluid to moisten her mouth, had dried upon her lips, which, as well as her gums, were covered with a black crust—the concomitant symptoms of a putrid fever, the disorder under which she laboured, in its most malignant state. At another end of the blanket was extended a girl about five years old: it had rolled from under this covering, and was totally naked, except its back, on which a blister-plaister was tied by a piece of packthread crossed over its breast; and, though labouring under this dreadful fever, the poor creature was asleep. On one side of its mother lay a naked boy, about two years old; this little innocent was likewise sleeping. On the other side of the mother, on the floor, or rather on an old box, lay a girl about twelve years old; she was in part covered with her gown and petticoat, but she had no shift. The fever had not bereaved her of her senses; she was perpetually moaning out, 'I shall die of thirst; pray give me some water to drink.' Near her stood another girl, about four years old, barefooted; her whole covering was a loose piece of petticoat thrown over her shoulders; and to this infant it was that her sister was crying for water.

"I now experienced how greatly the sight of real misery exceeds the description of it.

"What a contrast did this scene exhibit to the plenty and elegance which reigned within the extent of a few yards only! for this miserable receptacle was opposite to the stately edifice of an honourable alderman, and still nearer were many spacious houses and shops. I have observed that the daughter, who was stretched on the floor, was still able to speak. She told me that something was the matter with her mother's side, and asked me to look at it. I turned up an edge of the blanket, and found that a very large mortification had taken place, extending from the middle of the body to the middle of the thigh,

and of a hand's breadth; the length was upwards of half a yard, and to stop its progress nothing had been applied. It was a painful sight to behold; and many not less painful exist in this metropolis. I procured medical assistance immediately, and for a trifling gratuity got a neighbour to nurse the family. The churchwarden, to whom I made application, heard their history with concern, and added his humane aid, to rescue from death a poor and almost expiring family. I have, however, the pleasure to conclude this relation of their unspeakable distress, by communicating their total deliverance from it; which, I think, may be justly attributed to the timely assistance administered." LONDON, JAN. 1, 1780. p. 3—9.

The foregoing scene of woe is represented in an etching. Pathetic arguments to enforce the same practice as was exemplified in the above case conclude the section.

Section II. Hints respecting the distresses of the poor in the years 1794, 1795, with a silhouette of Benjamin Count Rumford, F. R. S. V. P. P. R. I. Acad. R. Berol. Elec. Boicae et Palat. et Amer. Soc. &c.

In justification for publishing these Hints, the author says, that "although the restoration of peace, and better crops of corn, may afford some melioration of distress; yet a degree of it, much greater than what the poor ever experienced prior to the war, will most probably be severely felt. About four millions a year must be annually raised upon the public, more than was paid antecedently to this scourge upon human kind. Taxes may primarily be laid on articles of luxury, or on the opulent, but ultimately the burthen becomes felt by the whole community, the great mass of which, forming the chief consumers, pay the principal share of every impost.

"Perhaps the following queries and answers may exhibit in an obvious point of view the magnitude of that debt, to pay the interest of which the taxes so severely felt are annually levied.

"Supposing the national debt at present to be 309 millions of pounds sterling, and that the whole were to be counted in shillings; that a man could count 100 shillings per minute, and go on at that rate for twelve

hours every day till he had counted the whole.

"Quest. In what length of time could he do it.

"Ans. 269 years 219 days and 20 hours.

"2. The whole of this debt being 7,800 millions of shillings, and as 62 shillings make a pound troy,

"Quest. The weight of the whole?

"Ans. 125 millions 806 thousand 432 troy pounds.

"3. As the breadth of a shilling is one inch, and an acre of ground contains 43,560 square feet, or 6,272,640 square inches,

"Quest. How much ground would it require to lay the whole national debt upon in shillings, close to one another's edge?

"Ans. 1,243 acres and a half.

"4. Supposing a man could carry 100 pounds weight from London to York,

"Quest. How many could carry the whole?

"Ans. 1 million 258 thousand and 64 men.

"5. Supposing all these men were to go in a line, and keep two yards from each other,

"Quest. What length of road would they all require?

"Ans. 1,429 miles, half a mile, and 210 yards. But England is not a third of that length, even from Berwick to Weymouth.

"6. Supposing the interest of this debt to be only three and a half per cent. yearly,

"Quest. What does the whole debt amount to?

"Ans. 13 millions 650 thousand pounds sterling, which is paid every year.

"7. Quest. How is this interest paid annually?

"Ans. By taxing those who lent the principal, and others.

"8. Quest. When will the whole principal be paid?

"Ans. When there is more money in England's treasury by three-fold than there is in all Europe.

"9. Quest. When will that be?

"Ans. Never."

In the Hints the Dr. considers the earnings of the labouring poor totally inadequate to enable them to provide for any calamity or sickness to which they are liable: and to such as censure the poor for improvidence, recommends the calculation of the

money they themselves spend in necessary purposes: and proves that if sickness comes upon the labouring man, as his necessities exceed his earnings, his misery is inevitable without immediate aid.

In a note which is extracted from a work, intitled a Proposal for a perpetual Equalization of the Pay of the labouring Poor, it recommends to regulate the price of labour by the price of wheat, and fixes labour at 1s. per day, supposing wheat 6s. per bushel; but for every 1s. advance in the price of wheat, labour to increase in the proportion of 2d. per day.

The Doctor highly commends the practice of buying food, fuel, &c. for the poor, that they may obtain these articles good in quality and reasonable in price: and he reprobates the practice of those among the opulent, who "in rigorous seasons of the year treat the poor with a whole ox or oxen, and regale them with hogsheds of ale." "I doubt not," says the Doctor, "but they get well replenished for the day; but, alas! the day of feasting only makes them feel more poignantly its reverse, the day of fasting. It neither tends to good morals nor to persevering industry; but, on the contrary, is destructive of both. Much more charitable would it be to spend the money, which the donation of oxen and ale would cost, in fuel, warm clothing, and other necessities, which would last beyond the day of feasting and fulness, and warm the indigent with comfort through the winter. Ye opulent and great in the land, whilst I respect your intentions, permit me to direct your beneficence into channels of real charity, to the permanent succour of distress and pining want." p. 27, 28.

A reference is made here with much modesty to the conduct of the people called Quakers, who consist of about fifty thousand members, among whom abject poverty is the condition of none. The outlines of their plan is given, and their practice recommended, which, it is presumed, might easily be adopted: it is to relieve distress at its commencement, and thereby prevent the increasing evils of its continuance; and that societies consisting of both sexes might be formed, in parishes or small dis-

tricts, to visit and relieve such applications as may come before them: the advantages arising from such a superintendence of the opulent over the indigent are then stated. In answer to an objection, that many of the poor are too depraved to merit attentions of this kind, it is said, few individuals are so hardened as to become irreclaimable by kindness. And were the plan of early relief once adopted, this hardened state would not be acquired; for depravity is not habitual where oppression is not permanent. p. 34.

Here follows a number of receipts of substitutes for bread made of wheaten flour only, and of various articles of cookery for the poor.

An eulogium on the character of P. Colquhoun, LL.D. accompanied by his silhouette, introduces a list of papers on the subject of the poor of the metropolis by that gentleman, which is followed by suggestions for the purpose of reducing the consumption of bread-corn, and the substitution of cheap and wholesome food by means of soup establishments.

Every particular is specified relative to the formation and management of a soup establishment, and information for the construction of a soup house, with a plate and explanation of the ground-plan of the soup house, in Orchard Street, Westminster. The necessary apparatus is described, and a great number of receipts for making the soup tried at different places, and this section concludes with some very important observations, from which we present our readers with the following.

"It has been said, that 'the day which makes a man a beggar takes away half his worth:' it does more, it not only destroys his energy, but it entails upon his offspring a disposition to idleness, the source of every vicious action: we may hope, therefore, that as soon as the immediate pressure from a scanty harvest shall have been obviated, the wages of the labourer will be raised suitably to answer his necessary wants." p. 176, 177.

"The adage, that 'Peace begets Plenty,' will not be realized to the poor in any extensive degree; for the increase in the national debt, and consequently the increase of taxes, however they may have been origi-

nally laid on the wealthy, must ultimately be paid by the great bulk of the people, who live by industry; hence the expence of subsistence must be enhanced as well as all necessary comforts of life; unless therefore the price of labour be augmented, the labourer must continue to live on charity; and, to establish this impolitic system, a bad government might be led to recommend a tax on the public to perpetuate such degrading benevolences; or, in other words, give a bounty on idleness, and lay a duty on 'industry,' and thus, under the veil of humanity, for ever destroy that spirit of industry which begets good morals, and preserves that independence which every man ought to maintain, and which is the pride of the British constitution, and the boast of the English character." p. 179.

In a letter from P. Colquhoun, Esq. to the author, on the subject of this section, it is observed that, "after taking into the account *rise of wages*, and all the additional aid afforded from *parochial relief* and *private benevolence*, the balance against the labouring people in the metropolis, comparing this year with 1798, is no less than *two millions five hundred thousand pounds*, near *five millions* in two years! Such are their privations! No wonder then that they are without apparel and furniture." p. 180.

Section III. Hints respecting the society for bettering the condition, and encreasing the comforts of the poor; with a silhouette of T. Bernard, Esq.

In the introduction of this section a distinction is made between poverty and indigence, and the poor are divided into five classes. This paper contains the origin of the society, its rules and recommendations, and a statement of its designs.

Section IV. Hints respecting the society for the discharge and relief of persons imprisoned for small debts; with a silhouette of J. Neild, Esq.

These hints contain some of the information communicated to the society by J. Neild, Esq. of the miserable condition of many of the prisons in England and Wales, stating the causes of distress, and means of relief. For this Mr. Neild was fully competent, having visited many of the

goals, and, we are happy to say, by his humane interference remedied evils, and relieved misery in the prisons of the metropolis. The origin, progress, and present state of this benevolent institution is fully stated.

Section V. Hints respecting female character, and a repository for female industry.

These hints are offered to plead in favour of female character, and to shew that the majority of the unfortunate part of the female sex are not vicious from choice, but necessity. The Doctor says, "As the unsuspecting, in that moment wherein innocence is not upon the guard, may be led into that situation from which too few return, more from the contempt they meet with from their acquaintance than from a vicious disposition, how important is it to cultivate a spirit of compassion that endeavours to reclaim and protect a friend thus suddenly plunged into distress! instead of that usual disregard which drives the unhappy victim from the example of virtuous company to a course of conduct which at first she was incapable of pursuing." p. 260.

Respecting the repository we present the author's hints.

"The plan I wish to suggest is, to reward industry as soon as it has become productive; to pay a certain price, a little under the value, for every article of female ingenuity brought to the repository, wherever that repository may be established; by this means no young woman will labour without an immediate reward; industry will be encouraged, and virtue protected.

"Once or twice a year a sale of the goods on hand may be made by auction; and if any loss be sustained, let it fall among the governors or patrons of the institution; individually it must be trivial; and if the articles sell for more than the sum at which they were estimated, let the profit be paid to the young artist upon her application."

The objects designed to be benefitted are suitably expressed, and close the section. "Such a system would gain the blessing of the daughters of many clergymen; of young women brought up to good expectations, whose fathers have died in reduced circumstances; of thousands that class a little below the middle

ranks of life, upon which the happiness and the virtue of the community greatly depend." p. 266, 267.

Section VI. Hints respecting the prevention of infectious fevers, and the establishment of houses of recovery; with an engraving of John Haygarth, M.D.

As this section chiefly refers to the construction and management of hospitals for the reception of fever patients, we only observe that cleanliness and air are recommended as the best means to expedite the cure. As purifying infected places has been recommended by medical practitioners, the Doctor inserts that recommended by Dr. Carmichael Smyth; and as it may be useful for private families, we insert it for the benefit of our readers.

"Put half an ounce of vitriolic acid into a crucible, or into a glass, or china cup, or deep saucer; warm this over a lamp, or in heated sand, adding to it, from time to time, some nitre. These vessels should be placed at twenty or thirty feet distance from each other, according to the height of the ceiling, or virulence of the contagion, and should be stirred with glass spatulas. In hospitals or prisons the lamps or vessels containing heated sand may be placed on the floor; on board of ships it will be better to hang them to the ceiling by waxed silk cords." p. 339, 340.

In this section is introduced some very distressing cases of extreme misery witnessed by J. Neild in his philanthropic researches into the state of our prisons; his accounts are truly affecting.

Accompanying this section are engraved sketches of a fever hospital, and a plan of a cot-bedstead constructed of iron.

The advantages arising from the establishment of houses of recovery to keep fever patients separate from other patients, and in the different stages of the complaint to remove them into distinct rooms, appears from the following statement.

"The comparative number of contagious fevers at Manchester, for three years previous to the establishment of the house of recovery in 1796, and in one year succeeding its establishment, appears to have been as follows:

From Sept. 1793 to May 1796...1256.

From May 1796 to May 1797.....26."

Dr. Haygarth says, in a letter to Dr. Percival: "Fresh air and cleanliness were the only means which I employed to prevent infection."

(To be concluded in our next.)

CXVIII. AN ESSAY on the Method of illustrating Scripture from the Relation of Modern Travellers in Palestine and the Neighbouring Countries. Published, in pursuance of the Will of the late Mr. Norris, as having gained the Annual Prize instituted by him in the University of Cambridge. By JOHN FOSTER, A.B. Scholar of Trinity College, Cambridge.

THE principles of this essay are laid down in the following observations.

"I. By the researches of Sir William Jones and Mr. Maurice, and by the relations of modern travellers in the East, there appears to be a striking analogy between several oriental traditions, and the Mosaic account of the formation of the world by the Spirit of God, the order of creation, the consecration of the seventh day to rest, the original perfection of man, his fall, the precise method of it, a consequent change in the earth, the longevity of the human species, their accumulated impiety, the deluge, its universality, the prediction of the exact number of days before this awful event was to commence, the period of its continuance, the number of persons saved in the ark, the story of the raven and the dove, the appearance of the rain-bow with the reasons of it, the building of Babel, and the dispersion of mankind; but, above all, a confused idea of a Mediator seems alway to have prevailed currently among the nations of the East.

"II. It is of moment also to observe, that there has been little, if any intercourse, and certainly none sufficiently early, between the Jews and Hindoos to produce that universal and surprising conformity, which exists in the respective traditions of these nations. From this consideration consequences will result of the first importance to mankind.

"III. It also appears, that many of these oriental traditions obtained earlier than the time of Moses, mutilated, indeed, by different sects, and

diversified, as it might naturally be expected, by the inventive genius of man. The Mosaic narration, then, of these facts, must either have been a compilation from such oriental traditions, or the effect of an immediate revelation from the Deity. But the former opinion is highly improbable, because, as we have already observed, there has been no adequate communication between the Hindoos and the descendants of Israel. And the probability of the latter opinion may be established by contrasting the perfections of the Mosaic narrative with the imperfections of these oriental traditions; the connexion, purity, simplicity, congruity of the one, with the incoherence, impurity, want of simplicity, incongruity of the other: its probability, however, has been especially established by demonstrating the exact conformity of some of the principal events recorded in the book of Genesis with the course and constitution of nature. The same reasons, consequently, which render the former opinion improbable, will always render the latter probable." p. 3—5.

These principles are illustrated by a variety of observations from which we extract the following, observing by the way, that "Burder's Oriental Customs," of which we lately gave an account, is a work formed exactly on the principles here recommended.

"XXX. 'Surely the serpent will bite without enchantment, and a babler is no better.'—They are like the deaf adder, that stoppeth her ear, which will not hearken to the voice of the charmer, charming ever so wisely.'—Who will pity a charmer, that is bitten with a serpent?' It is an established fact, that serpents may be charmed, and rendered perfectly harmless by musical sounds. But our two last quotations seem to allude to certain persons, who made a profession of charming serpents, not by music particularly, but by words. 'The charmers of serpents,' says Mr. Browne, 'seem worthy of remark, their powers appearing extraordinary. The serpent most common at Kahira is of the viper class, and undoubtedly poisonous. If one of them enters a house, they send for a charmer, who uses a certain form of words. I have seen three serpents enticed out

'of the cabin of a ship, lying near the shore. The operator handled them, and then put them into a bag. At other times I have seen the serpents twist round the bodies of these Psylli in all directions, without having their fangs extracted or broken, and without doing them any injury.' p. 28—29.

CXIX. A PLEA for Religion and the Sacred Writings: addressed to the Disciples of Thomas Paine, and wavering Christians of every Persuasion. With an Appendix, containing the Author's Determination to have relinquished his Charge in the Established Church, and the Reasons on which that Determination was founded. By the Rev. DAVID SIMPSON, M.A. 8vo.

IT appears by an advertisement prefixed to this book, that it was completely finished, and on the point of being published by the author, when death prevented him, in March 1799. His executors, from motives not generally interesting, hesitated on the propriety of making the work public. His son, Mr. D. Simpson, being now of age, and the edition and copy-right belonging to him, he thinks it his duty to perform the intentions of his father.

"In the preface it is observed, that though deistical principles may buoy up the minds of persons influenced by them, while health and prosperity smile, they will generally fail us in seasons of adversity, and especially in the views of approaching dissolution." This is exemplified in the cases of some of the mutineers, the late Lord P——, and particularly in the death of William Pope, of Bolton in Lancashire, who in the view of death called for damnation, and instead of being thankful to those who would have endeavoured to administer comfort to him, manifested the greatest enmity against them.

The speech of Mr. Erskine, and Lord Kenyon's address to the jury on the trial of Williams, for publishing Paine's Age of Reason, follow, and an address to the reader, in which Bishop Watson's Apology for the Bible, and his Apology for Christianity, are warmly recommended.

In a second advertisement the au-

thor having given the outlines of the work, says, "If he is thought severe upon the *episcopal* and *clerical* orders of men, let it be remarked, that he esteems them all *very highly in love for their office sake*, because he is persuaded it is of divine appointment; and that, if at any time he has given way to his indignation, and expressed himself in strong terms against these orders, it is never intended to affect any but the *culpable* part of them; and that both the *prophets* under the *Old Testament* dispensation, and *CHRIST* with his *apostles* under the *New*, have done the same. We cannot follow better examples.

"But in a *Plea for Religion* and the *Sacred Writings*, where is the propriety of exposing the imperfections of the church, with her *bishops* and *clergy*?

"Because the undiscerning world in general, and our *deistical* fellow creatures in particular, constantly unite them together, and wound the pure and immortal religion of *JESUS CHRIST* and the *Holy Scriptures* through their sides: whereas they are things essentially different. What has the character and gospel of *CHRIST* to do with the preaching of *JUDAS*, the cowardice of *PETER*, the ambition of *JAMES* and *JOHN*, the lukewarmness and worldly spirit of our *bishops* and *clergy*, or with the superstitious and secular appendages of the *Church of Rome*, the *Church of England*, or any other human establishment under heaven? They are things perfectly distinct. And if we mean to defend the *Gospel* to any purpose, it must be the *Gospel* alone, independent of every human mixture and addition. Corrupt churches and bad men cannot be defended." p. xx, xxi.

The author expresses his desire to speak the plain honest truth, as it appears to him, without courting any man's favour, or fearing any man's displeasure: to this expression the following note is subjoined, "*King GEORGE II.* who was fond of the late Mr. *WHISTON*, happened to be walking with him one day, during the heat of his persecution, in *Hampton Court* gardens. As they were talking upon this subject, his *Majesty* observed, that 'however right he might be in his opinions, it would be better if he kept them to himself.'—'Is your *Majesty* really

'serious in your advice?' answered the old man, 'I really am,' replied the *King*.—'Why then,' said *WHISTON*, 'had *MARTIN LUTHER* been 'of this way of thinking, where would 'your *Majesty* have been at this 'time?' " p. xxiv.

The author commences his work, by shewing the tendency of the principles and practice of religion to be happiness; and mentions some well known characters eminent in their stations in life, and no less eminent for piety, and then proceeds to give a number of examples illustrative of his design under the following descriptions.—*DYING INFIDELS*.—*PENITENT* and *RECOVERED INFIDELS*.—*DYING CHRISTIANS*, who have lived too much in the spirit of the world, —and *CHRISTIANS dying*, either with great composure of mind, or, in the FULL ASSURANCE OF FAITH.

From the first class, containing twelve examples, passing by Mr. *HOBBS* and young *SERVIN*, we select the account of "the Honourable *FRANCIS NEWPORT*, who died in the year 1692. He was favoured both with a liberal and religious education. After spending five years in the university he was entered in one of the inns of court. Here he fell into the hands of *infidels*, lost all his religious impressions, commenced *infidel* himself, and became a most abandoned character, uniting himself to a club of wretches who met together constantly to encourage each other in being critically wicked. In this manner he conducted himself for several years, till at length his intemperate courses brought on an illness, which revived all his former religious impressions, accompanied with an horror of mind inexpressible. The violence of his torments was such, that he sweat in the most prodigious manner that was ever seen. In nine days he was reduced from a robust state of health to perfect weakness, during all which time his language was the most dreadful that imagination can conceive. At one time, looking toward the fire, he said, 'Oh! that I was to lie and broil upon that fire for a hundred thousand years, to purchase the favour of God, and be reconciled to him again! But it is a fruitless vain wish; millions of millions of years will bring me no nearer the end of my tortures than one poor hour. O eternity! eter-

'nity ! who can properly paraphrase 'upon the words — *for ever and ever !*

"In this kind of strain he went on, till his strength was exhausted, and his dissolution approached ; when recovering a little breath, with a groan so dreadful and loud as if it had not been human, he cried out, 'Oh ! the 'insufferable pains of hell and damnation !' and so died ; death settling the visage of his face in such a form as if the body, though dead, was sensible of the extremity of torments." p. 11.

The miserable death of Voltaire is related at some length, and the death of Altamont, in Young's Centaur, is inserted, and after some others, the character and some circumstances in the life of Rousseau, with his presumptuous death, close this class.

The examples of the following classes bear a uniform testimony to the unhappiness arising from indifference to the Scriptures, and the felicity which accompanies the attentive study of, and serious regard to their contents. Contrasting the peculiar advantages of religion in the happiness it produces, particularly at the close of life, the author makes a serious appeal to the infidel, and names some illustrious characters who have warmly contended for religion, and then introduces the objections raised against Christianity. Before we notice them, we think our readers will be gratified with the following anecdote. "When Dr. Halley was throwing out, upon a time, some indecent reflections upon *Christianity*, his friend, Sir ISAAC NEWTON, stopt him short, and addressed him in these, or the like words, which imply that this great astronomer had employed his life in studying only the book of nature:—'*Dr. HALLEY*, I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and well understand ; but you should not talk of *Christianity*, for you have not studied it : I have, and am certain you know nothing of the matter'." p. 72.

The objections are then stated and answered. The first, which argues the hypocrisy of many great pretenders to religion, is soon dismissed, and so is the second, viz. the weakness, folly, and enthusiasm, the noise and nonsense of the zealots. The au-

thor then proceeds to notice another, and says, "Others again take offence at the absurd doctrines of the several religious *Establishments* in *Christendom*. They discover in them certain peculiarities which they conceive to be irrational. They confound the doctrines of these human institutions (which were formed in the very dawn of the *Reformation*, while men's eyes were yet scarcely open enough to discover truth) with genuine *Christianity*. Not being at the pains to examine matters to the bottom, and distinguish accurately, they suppose them to be alike, and hence contract a rooted indifference, if not an unconquerable aversion, to *all* religion.

"Some there are again, who, seeing the pomp and pride of many of our *bishops* and *dignified clergy*, how they, in direct opposition to the holy spirit of the *Gospel*, the example of primitive clerks, as well as their own holy profession, scramble for emolument, and heap together from two to half a score lucrative pieces of preferment, while several thousands of their brethren are destitute of the ordinary comforts of life ; without further examination, naturally suppose that *religion* is all priest-craft and self-interest, honour and conscience having nothing to do in the business.—It may be of use to state this more at large.

"It is well known then, that there are about 18,000 *clergymen* in *England* and *Wales*, of the *established* religion, and near 10,000 parishes. The rectories are 5,098; the *vicarages* 3,687; the *livings* of other descriptions 2,970; in all 11,755.

"Twenty or thirty of those *livings* may be a thousand a year and upwards; four or five hundred of them 500 pounds a year and upwards; two thousand of them 200 pounds a year and upwards; five thousand of them under 100 pounds a year. The average value of *livings* is about 140 pounds a year, reckoning them at 10,000.

"As these things are not very generally understood, we will be a little more particular.

"In the year 1714, when QUEEN ANNE's *bounty* began to be distributed, there were,

1071 <i>livings</i> not more than 10 pounds a year.	
1467.....	20
1126.....	30
1149.....	40
884.....	50

"In all 5,697 livings not more than 50 pounds a year a piece.

"This bounty is about 13,000 pounds a year, clear of deductions, and is therefore equal to 65 augmentations, annually, at 200 pounds a piece.

"The whole income of the *church*, and two *universities*, is about 1,500,000 pounds a year. There are 26 *bishops*, whose annual income is 72,000, or according to another account 92,000 pounds. Each *bishop*, therefore, has on an average 2,770 or 3,538 pounds a year, supposing he had no other preferment.—There are 28 *deaneries* and *chapters*, whose income is about 5000 pounds a year each, making together about 140,000 pounds.—The income of the two *universities* is together about 180,000 pounds a year. The 10,000 *clergy* have together about 1,108,000 pounds a year among them, which is little more than 100 pounds a piece. The whole body of the *clergy*, and their families, make near 100,000 souls, that is, an eightieth part of the nation. And reckoning the population of *England* and *Wales* at eight millions of people, every *clergyman* would have a congregation of 444 persons to attend to, in the same way of calculation.

"There are, moreover, 28 *cathedrals*, 26 *deans*, 60 *archdeacons*, and 544 *prebends*, *canons*, &c.—Besides these, there are in all about 300 in orders belonging to the different *cathedrals*, and about 800 *lay officers*, such as singing men, organists, &c. who are all paid from the *cathedral* emoluments; so that there are about 1700 persons attached to the several *cathedrals*, who divide among them 140,000 pounds a year, making upon an average near 83 pounds a year a piece.

"The whole income of the *Kirk* of *Scotland* was, in 1755, about 68,500 pounds a year. This was divided among 944 *ministers*, and on an average made 72 pounds a piece per annum.

"Upon a general view of these matters, when it is considered that all the *bishopsrics*, *prebendaries*, *deaneries*, *headships* of *colleges*, and best *church livings*, are occupied by a smaller number, in all probability, than an *eighteenth* part of these *clergy*, what a deplorable situation must a large share of the remaining seventeen thousand *ministers* be in, especially under the present advanced price of most of the

common necessities of life? And then it is curious enough that these *church dignitaries*, who are in possession of several thousands a year per man, have made laws directly contrary to the practice of *St. Paul*, that the *inferior clergy*, who are destitute of all the elegancies, and many of the comforts of life, shall not be permitted to follow any other calling, whereby to improve their condition, and get bread for their families! Would there be any thing inconsistent with the character of a *minister* of the *Gospel* of *CHRIST*, if the poor *rectors*, *vicars*, and *curates* of the country should make a common cause, and associate together in one body against their unfeeling oppressors? Could there be any impropriety in their conduct, if they should peaceably and respectfully address the *king*, who is temporal head of the *church*, or the *legislature* of the land, to take their circumstances into serious consideration? One man, not a doit better than his brethren, shall enjoy 20,000 pounds a year—another 15,000—another 10,000—another 5,000—another 3,000—another 2,000—and another 1,000. One shall heap *living* upon *living*, *preferment* upon *preferment*—to a vast amount—merely because he has got access—too often by mean compliances—to some great man, while his more worthy brother is almost in want of bread for his children. The late *Dr. Law*, *Bishop* of *Carlisle*, if my memory does not fail me, was possessed at the time of his decease of ten or more different *preferments*. He was *bishop*—*Head* of a *college*—*Prebend*—*Rector*—*Librarian*, &c. &c. &c. and all this bestowed upon him—not because he was more holy, useful, and laborious than ordinary; though a man of merit and talents; but because he wriggled himself into favour with certain great persons, who had influence with men in power. Instances of this kind are not uncommon; they are, however, unjust, impolitical, unchristian. No wise legislature ought to permit such abuses, religion out of the question."

This appears to be a favourite topic with our author, who, after expatiating more at large, returns to his subject in the following manner:

"All these circumstances," says the author, "with others of a similar kind, are the causes why so many

persons are now found, who reject the divine mission of JESUS CHRIST.

"But, MY COUNTRYMEN, can we justly argue from the *abuse* to the *disuse*? Is JESUS, the most moral and divinely of characters, an impostor, because many of his ministers and servants have proved unfaithful and treacherous? Were the other eleven *apostles* all knaves and rascals, because JUDAS was a traitor? Are the eternal truths of the Gospel to be exploded, because men have been presumptuous enough to adulterate them with the profane mixtures of human ordinances? Or doth our obstinacy alter the nature of evidence, and render the situation of *unbelievers* more secure? The course of things is fixed and unchangeable. The sun will shine, fire will burn, water will drown, the wind will blow, time will fly, the tides will flow, maugre all the *scepticism of philosophers*.

"The moral relations of things are not less invariable; and our being inconsiderate enough to deny those relations, and the obligations that arise from them, will neither destroy them, nor render our situation more secure. My being so foolish as to reject the existence of GOD, and so infatuated as to suppose there is no REDEEMER, no SANCTIFIER, no *heaven*, no *hell*, no *devil*, no *soul*, no *angel*, no *spirit*, and that the *Bible* is all a grievous imposition upon mankind, doth not prove, either that there is no GOD, or that there is no reality in the representations made by the *Gospel*." p. 100.

It is then argued, should religion be a delusion, it is a beneficial and happy one, for those who act under its influence are the best and happiest of men. The truth of religion is defended upon the ground of the exact accomplishment of prophecy, the dispersion of the Jews is considered as a strong argument in its favour, and the exact agreement of the predictions relating to the Messiah is stated and exemplified in 109 instances, which prove the Messiahship of JESUS CHRIST, the son of MARY, and in these Mr. S. boldly appeals to the common sense and reason of the most prejudiced man upon earth, and inquires whether there be not something far beyond the mere powers of nature in these strange coincidences.

The prophecies which more imme-

diately respect the *Christian* church in these latter days are next considered. NEBUCHADNEZZAR'S dream, and DANIEL'S vision, are investigated, and events pointed to, which agree with the predictions they contain. England is considered as one of the ten kingdoms, and the author thinks our destruction very near, and suggests the following inquiry:

"But is there no possibility of preventing or avoiding the universal subversion awaiting both us, and all the other kingdoms of *Europe*, which constituted part of the ancient empire?"

"There seems to be but one way*, and but one in the nature of things. And what may that be? I am sorry to say, it is one which is by no means likely to take place.—It is a thorough reformation both in theory and practice, in *church* and *state*; a *general reformation* in the moral and religious conduct of the inhabitants of this country. For these purposes must not religion be reduced to *Gospel* purity and simplicity†? must not the

* I am led to think there is still a possibility of averting our unhappy doom, from the case of *Nineveh* in JONAH; and that of *Jerusalem*, in JEREMIAH, particularly chap. xxvi. 1—8. It were happy for us if the possibility amounted to a *probability*. Compare Jer. xviii. 1—10. Our safety by no means depends upon our frequent repetitions of *pharisaical* forms and *superstitious* ceremonies, but upon correcting what is amiss in our morals, and *un-evangelical* in our doctrines and *ecclesiastical* constitution. Was not the present *Pope of Rome* dethroned at the very moment he was surrounded by his cardinals, and celebrating his own exaltation to the *papal chair*? Was there ever a more worthy and religious *pope* than his present *holiness*? Were the ancient *Jews* ever more strictly and superstitiously religious, than when they crucified the LORD of *Glory*? or, than when their temple and nation were destroyed?

† We can only extract some parts of this note. "But what can we expect from men who are surrounded with worldly honours, entitled to a vast patronage of livings, and tempted with near 100,000 pounds a year, to let things continue as they are? He must be almost more than man, whose virtue rises above such seducements. When a man is made a D. D. does not the spirit of a D. D. usually come upon him? and when a B—p, the spirit of a B—p. Though he had been ever so eager for the removal of abuses before, does he not usually endeavour to lull conscience to rest, and even become an advocate for the continuance of things in their present state? To be sure he has much

church be totally unconnected with, and separate from, the *civil constitution*? This is the opinion of some respectable men. Must not our *bishops* and *clergy* be reduced to the scriptural standard? *JESUS CHRIST* left sole king in his own church? and human ordinances, in things sacred, give way to divine prescriptions? Without these great moral and religious changes, can we expect to be preserved from the *general wreck of Europe*? And whether these changes are likely to take place among us, let any cool and impartial observer judge." p. 139, 140.

The patronage of the church is animadverted upon, the way of obtaining livings, and the characters of such as are often trained for the church, with an immediate view of the gain to be derived. Subscription to the Articles, Homilies, &c. is objected

to lose, and little to gain, by any change that can take place; and 'a bird in the hand is worth two in the bush!' When a man has subscribed an indefinite number of times to a set of propositions, some of which he doubts, and others of which he disbelieves, it is a thousand to one but he goes on to the end of the chapter, and sinks at last into eternal perdition, as a base prevaricator with God and conscience. If in such a case, we can be in a state of safety for eternity, I am clearly of opinion religion is all a farce, and it is of little consequence, with respect to the future world, whether we be *Christians* or *Heathens*, *Jews* or *Mahometans*.—*God requir-eth truth in the inward parts*. Do not the criminal laws of the country likewise stand in need of revival? Let any man judge of the truth of this, when it is considered that we have upwards of 160 offences punishable with death.

"On the jurisprudence of the country it is remarked, that in the county of Middlesex alone, in the year 1793, the number of bailable writs and executions for debts from ten to twenty pounds, amounted to no less than 5,712, and the aggregate amount of the debts sued for, to 81,791 pounds.—The costs of these actions, although made up and not defended at all, would amount to 68,728 pounds—and if defended, the aggregate expense to recover 81,791 pounds, must be no less than 285,920 pounds! being considerably more than three times the debt sued for or defended.—At present the rule is to allow the same costs for forty shillings as for 10,000 pounds.—Why are these abuses permitted to continue? Is not the case but too clear? In short, *the whole head is sick, and the whole heart faint; from the sole of the foot even unto the head there is no soundness among us*"

Vide *a Treatise on the Police of London*.

against, and the author introduces in a note the following anecdote on this subject:

"WHISTON, being one day in discourse with *Lord Chancellor KING*, who was brought up a *Dissenter*, at *Exeter*, but had conformed, a debate arose about signing articles, which men do not believe, for the sake of preferment. This the *chancellor* openly justified, 'because,' said he, 'we must not lose our usefulness for scruples.' WHISTON, who was quite of an opposite opinion, asked his *lordship*, 'If in his court they allowed of such prevarication?' He answered, 'We do not.' 'Then,' said WHISTON, 'suppose *GOD ALMIGHTY* should be as just in the next world as my *lord chancellor* is in this, where are we then?' p. 153, 154, n.

Various things in the Liturgy are also objected to, as well as the management of briefs. Under the latter topic is a statement of the charges upon a brief for the parish church of *Ravenstonedale*, in the county of *Westmoreland*, by which it appears, that upon collecting by brief 614*l.* the expenses amounted to 330*l.*

The test and corporation acts, and the tithe laws are noticed, and on the subject of toleration the author writes, that "for more than a thousand years, the *Christian* world was a stranger to religious liberty. Even toleration was unknown till about a century ago. The *clergy*, especially, have usually been unfriendly to religious liberty. And when the *Act of Toleration* was obtained in *King WILLIAM's* time, great numbers of them were much against it.—It appears to me, however, that both the *name* and *thing* are inconsistent with the very nature of the *Gospel* of *CHRIST*; for have I not as much right to controul you in your religious concerns, as you have to controul me? To talk of *tolerating*, implies an *authority* over me; yet who but *CHRIST* has any such authority? He is a tyrant, a very *pope*, who pretends to any such thing. These matters will be better understood by and bye. The whole *Christian* world lay in darkness upon this subject, we have observed, for many ages.

"Though we have had the honour of being among the first of nations, which obtained a large portion of civil and religious freedom, others are now taking the lead of us in the

rights of conscience; and it does not appear to many, that we ever can be a thoroughly united and happy people, till every good subject enjoys equal civil privileges, without any regard to religious sects and opinions." p. 157.

Three awful instances are given of the evils of patronage, and it is remarked, "that the ecclesiastical and civil parts of our constitution are, in some respects, in opposition one to the other; for the former, in the book of *Homilies* especially, holds forth the doctrine of passive obedience and non-resistance, while the latter is founded, by the compact at the *revolution*, on the reciprocal rights of *King and people*. In this respect, therefore, as well as in several others, a reformation is highly desirable. Every clergyman particularly should see and feel this, who is obliged to subscribe *ex animo*, that all and every thing contained in the book of *Common Prayer*, &c. is agreeable to the *Sacred Writings*.

"I add a second circumstance, which seems an hardship to the enlightened and conscientious part of the *clergy*. When we baptize children, we thank God 'that it hath pleased him to regenerate them with his HOLY SPIRIT, to receive them for his own children by adoption, and to incorporate them into his holy church.' When the same children are presented to the *bishop* for confirmation, he also addresses the DIVINE BEING as having 'vouchsafed to regenerate them by water and the HOLY GHOST, and as having given unto them the forgiveness of all their sins,' while many of them are as vile young rogues as ever existed. Then when we come to bury them, we dare do no other than send them all to heaven, though many of those we commit to the earth have been as wicked in life as men can well be on this side hell. This surely is a great hardship—Yet we have no remedy—We must do it, or forfeit our roast beef and plumb pudding." p. 160.

The author then proceeds to state the various objections advanced by infidels against the Scriptures, and the adoption of religious principles and practices: To these he replies, and illustrates his answers with biographical instances of the felicity produced by religious principles, and the

arguments he uses we consider as conclusive. Many valuable books are recommended, and some of the wisest and most eminent men that have ever lived are proved to have been Christians. The ignorance, folly, and falsehood of some of Thomas Paine's assertions are conspicuously and clearly demonstrated. In this part of the work serious and affectionate exhortations are given to the reader. The whole, consisting of 327 pages, abounds with much information and instruction; seriousness and liberality are the prominent features of the work. The notes are copious and numerous, and contain a variety of anecdotes. Towards the close of the work the author represents the believer as drawing near to his future state of happiness, and seriously recommends attention.

To the work is annexed two appendices, in the first the author represents the conduct of the clergy to be the cause of the spread of infidelity, and the increase of Dissenters and Methodists. He reprobates the monopolies of livings, and the holding of pluralities, and recommends it to government to take the livings as they fall vacant, and appropriate the income to the service of the state, and for the people to provide their own ministers. One anecdote in this appendix we present to our readers. "One of the *popes of Rome*, seeing a large sum of money laying upon his table, said to one of the *cardinals*, 'The church can no longer say, *silver and gold have I none*.'—'No,' answered the other, 'nor can the church any longer say, *Take up thy bed and walk*.'"

Appendix II. In this Mr. Simpson supposes a number of objections to his determination of quitting the church, which he answers, expressing the pain he feels at giving up his situation. Upon the subject of subscription, the scheme of Dr. PALEY to sign the articles as articles of peace, is pronounced such as an honest man should be ashamed of. Though Mr. S. burns with the zeal of a reformer, it is but justice to add, that he appears to be no revolutionist; and that no man can be more impressed than he is with the horrors of the French revolution, of which he has given many shocking instances in the work before us.

CXX. SERMONS. *By the Rev. THOMAS GISBORNE, M. A.*

MR. GISBORNE is well known in the literary world by his "Familiar Survey of the Christian Religion," "Enquiries into the respective Duties of Men and Women," &c. The present volume contains 20 discourses on the following texts and subjects: viz. I. Jesus Christ the corner stone, 1 Pet. ii. 6.—II. Christian Method of Justification, Rom. iii. 20—22.—III, IV, and V. Divine Grace, 2 Cor. xii. 9.—VI. The Marks of a real Christian, Gal. ii. 24.—VII. On arranging ourselves on the Lord's Side, Ex. xxxii. 26.—VIII. On dissembling with God, Jer. xlii. 20.—IX. Our Excuses for not giving up the Heart to God, Luke xiv. 18.—X. Steadfastness in Obedience.—XI. Character of Naaman, 2 Kings v. 2, 3.—Habitual Remembrance of God, Ps. xvi. 8.—XIII. Character of Herod Antipas, Mark iv. 16.—XIV. Extent of Genuine Religion, Mic. vi. 8.—XV. Presumptuous Plans, James iv. 13—17.—XVI. On despising the Divine Threatnings, Gen. xix. 14.—XVII. Unscriptural Principles of Conduct, Is. v. 20.—XVIII, XIX. Exposition of the Burial Service, 1 Cor. xv. 20.—XX. The Happiness attendant on Religion, Prov. iii. 17.

In sermon IX. after explaining the general outlines of the Parable of the Supper, the preacher shews, 1. "The guilt and dreadful consequences of rejecting Christ.—2. He considers the excuses made, and—3. He remarks, that though the circumstances pleaded in excuse were all lawful in themselves, yet none of the excuses were admitted, but all those who used them were condemned. Not one of those that were bidden shall partake of my supper.

As a specimen of Mr. G.'s style and sentiments we give the sequel of this discourse.

"My brethren! The parable which has been explained, while it affords an exact picture of the present state of multitudes who profess themselves to be Christians, holds forth a solemn warning to all persons, who are at this day endeavouring to make excuses for denying to religion the empire of their hearts. If in tempers, or in conduct, you are an open transgressor of

the gospel; as surely as the word of God is true, you are in a state of damnation. The gulf of destruction stares you in the face; and unless you repent and become a new man, will close upon you for ever. But this parable, in conformity to many other passages in the New Testament, teaches you the no less awful lesson, that you will be condemned at the day of judgment, if you suffer any one of the lawful occupations, or lawful pleasures of this life, to be the principal object of your pursuit. Yet how frequently do we see people resigning themselves to such idols; and find every argument ineffectual to convince them that they are in the direct road to eternal ruin. With some, wealth is the idol. They rise up early, and go late to rest, and eat the bread of carefulness, day after day, and year after year. Their minds are filled with plans for the improvement of their ground, and the advantageous disposal of its produce; or with schemes to draw customers to their counting-house or their shop, and to lay in their commodities at the cheapest rate; or to place out their money on the best security, and at the highest interest. At the end of every year they are become richer: but they are not become more religious. They have increased in possessions; but they have not grown in grace. They have accumulated substance on earth; but have not laid up treasure in the sight of God. During all this time they imagine that they are religious; and are even ready to profess a conviction that this scraping laborious life is one proof of religion. How hardening is the deceitfulness of sin! How darkening the influence of a worldly spirit! What specious evidence have they to produce of their religion? Let their cause be exhibited in the most favourable light. They have not been spendthrifts. They have observed common honesty in their dealings. They have seldom omitted their devotions at the returns of night and of morning. They have attended public worship, and even the sacrament, with decent frequency. But let every person of this description answer to himself a short question: Where has your heart been fixed? On the next world, or on this? Your answer will tell you that, if you die in your present state, your con-

damnation is certain and just. Others make pleasures and amusements their idols. They conceive that, because they are under no pecuniary necessity of addicting themselves to business, they need not disappoint their inclinations. They do not mean, they profess, to live wickedly; but they think that they have a right to entertain themselves. Amusements accordingly constitute their leading pursuit. Hounds and horses, or other sports of the field; or public places, and unprofitable visiting, and the indolent perusal of trifling and un instructive books, take possession of their time and their thoughts. The amusements which each person selects for himself depend on his situation, and other accidental circumstances. But of all such persons, amusement, whatever shape it may assume, is the object. And because they follow such amusements as are not in their own nature necessarily sinful, and because they are not regardless of the forms of devotion, and some other outward duties of religion; they flatter themselves that they are sufficiently good Christians. But let such persons also be asked, where has your heart been fixed? Can you think that the life which you have led has been to live unto God and unto Christ? Has your life been that of a person who seeks first the kingdom of God and his righteousness? The persons who were previously described perish by the cares and the riches of the world. You perish by its idleness and its pleasures. Industry, grounded on Christian motives, and governed by Christian rules, is not only not a sin, but an absolute duty. Amusements, innocent in their nature, and moderate in degree, are at proper times allowable. But if either the acquisition of money, or the pursuit of amusement, be the leading object of your thoughts and wishes, the ruling principle of your heart: cease to imagine that you are religious; anticipate the condemnation which awaits you. I dwell not on other idols. What though power, and learning, and reputation, have also their worshippers? Is the idolatry of another man a vindication of yours? God acknowledges none as his servants, except those whose predominant desire and delight is to promote his glory and obey his commandments. To no others does he promise pardon, and grace, and sal-

vation, through Jesus Christ. Deceive yourself no longer. Lean no longer on a broken reed. Away with every excuse for delaying to resign your whole heart to your Redeemer. Some excuses may be more absurd, some may be more presumptuous than others. But if you trust to any excuse whatever, you will fall into everlasting condemnation." p. 210—214.

A second specimen of Mr. G's manner we shall select from the 13th sermon, on the Character of Herod Antipas.

"I. Contemplate in the conduct of Herod, and of his queen, the natural progress of depravity. Look primarily to Herodias. She, in the first place, married the brother of her former husband, and while that husband was alive. Of so flagrant a nature was this crime, that if we had heard nothing farther, even charity itself, which hopeth all things, could not have persuaded itself that she had sinned through ignorance. And the remainder of her history precludes all palliation of her guilt. She is informed that a great prophet, John the Baptist, has presented himself before Herod, and has charged him, as he values the mercy of God, to put her away. What effect has this intelligence? Does she humble herself before her Maker? Does she bewail her sin in bitterness of soul? Does she instantly separate herself from Herod? From that moment she is determined on the destruction of the prophet, and continues with Herod as before.

"What in the mean time is the conduct of Herod? He despises the warning of John, and refuses to dissolve his unhallowed marriage. He yields to the malignant importunities of Herodias, seizes the holy man who has reprov'd him, and shuts him up in prison. Yet hardened as he is, he has not arrived at that point in the scale of depravity to which his guilty partner has attained. She hesitates at no crime, she is lost to all feeling, past all compunction. Her heart is seared, as St. Paul expresses himself, *with a red-hot iron*. But Herod has still some misgivings of conscience left. There are yet some crimes on which he is afraid to venture. Though he has imprisoned John, and well knows that he has imprisoned the prophet for speaking the truth, and adhering to the path

of duty; he shrinks from the idea of killing him. One of the reasons which deters him from consenting to the murder is his fear lest the people of the land, who all believe John to be a prophet, should rise in arms to avenge his death. But it is evident that Herod has also scruples of conscience which contribute to his reluctance. For he has long been thoroughly acquainted with the manner of life, and the conduct of John, he has been accustomed to frequent attendance on his instructions. He still listens to them at times with gladness; and in many respects regulates his own proceedings in conformity to the exhortations of the prophet. Sunk in sin, he trembles in the presence of holiness. Enslaved to Satan, he reverences the name of God. 'Let thy imprisonment,' he whispers to himself, 'let thy unjust imprisonment satisfy the queen. Thy blood shall not be upon my head.'

"The malice of Herodias is unabated. The king, it is true, has not yet consented to her purpose; but she does not despair. She has already proved herself able to persuade him to detain John in prison; and she hopes, by seizing some favourable opportunity, to obtain a mandate for his execution. A favourable opportunity arrives, and she does not let it slip. In a moment of riotous festivity, Herod promises to grant her daughter's request, even though it should amount, according to his own figurative expression, to the half of his kingdom. The young woman retires to consult her mother. In her absence behold Herod amusing himself with conjectures concerning the nature of the recompence which she will prefer. 'Will she demand a jewelled robe? A sumptuous palace? The revenues of a city? The government of a province?' He knows not what is passing in the mind of Herodias. He knows not that vanity and pride and avarice and ambition have retired, and have relinquished the whole heart to revenge. His speculations are interrupted by the entrance of her daughter. Mirth and curiosity sparkle in his eyes. She advances straightway with haste. All is silent. She requires the head of John the Baptist! She requires that it be produced without delay. She requires that it be delivered to her

in a charger, that her mother may glut herself with the spectacle. How does Herod receive the demand? Does he aver that no promise, no oath, can bind him to do that which he has no right to do, that which God has forbidden, to commit murder? Does he reject the claim with abhorrence? Does he punish those who urge it? Herod loves the praise of men more than the praise of God. He is exceeding sorry when he hears the request of the daughter of Herodias. But habits of sin have perverted his understanding, clouded his conscience, undermined his steadfastness, enslaved him to false shame. He is perplexed by indistinct scruples, or pretends to be perplexed by scruples respecting his oath. He apprehends that his nobles will censure him if he departs from his word. He immediately commissions the executioner to behead John in the prison.

"Within no long time afterwards, Herod is apprized of the wonderful actions of Jesus Christ, and of the different opinions which men entertain concerning him. His own opinion is speedily formed. He concludes that John the Baptist is restored to life. Whence is this conclusion? Whence, but from the remembrance of his guilt, which haunts him night and day, and menaces him with the sure chastisement of heaven? Overwhelmed with terror and consternation, he concludes that God has undertaken the cause of his servant; that God has raised the murdered prophet from the grave, and has sent him again upon earth, armed with the power of working the most stupendous miracles, that he may avenge himself on the wretch who despised his reproof, and shed his innocent blood. *It is John, he cries, whom I beheaded. He is risen from the dead; and therefore mighty works do shew forth themselves in him!* Such are the terrors of a wounded conscience!" p. 280—285.

CXXI. NOVUM ORGANUM SCIENTIARUM; containing Rules for conducting the Understanding in the Search of Truth, and raising a solid Structure of Universal Philosophy. By FRANCIS BACON, Baron VERULAM, Viscount ST. ALBANS, and Lord High Chancellor of England.

Translated from the Latin. By Peter Shaw, M. D. with Notes, Critical and Explanatory. In two volumes, 12mo.

THE preface contains an analysis of the work, but as our extracts will be produced in their order, and the subjects specified, we proceed to state the author's design, as expressed in the introduction.

As the work is written in the form of aphorisms, the figures prefixed to the quotations express the numbers of the aphorisms extracted.

The design of the work is thus expressed :

" 2. The thing we propose, is to settle the degrees of certainty; to guard the sense by a kind of reduction*; generally to reject that work of the mind which is consequent to sense; and to open and prepare a new and certain way for the mind, from the immediate perceptions of the senses.—And thus much was, doubtless, intended by those who have so highly magnified the art of logic, which plainly slews they sought for some assistances to the understanding; and held the natural procedure, and spontaneous motion of the mind suspect. But this remedy came too late, after the mind was possessed, and polluted by customs, lectures, and doctrines, and filled with vain idols, or false notions.—Whence this superinduction of logic, far from correcting what was amiss, rather fixed the errors of the mind than opened a way to truth. The only remedy left is, therefore, to begin the whole work of the mind anew, and from the very first, never leave it to itself, but keep it under perpetual regulation, as the business were performed by a machine†. And, indeed, if men had set about mechanical works, with their bare hands, unassisted with instruments, as they have ventured to set about intellectual works, almost with the naked powers of the mind, they would have found themselves able to have affected very little, even though

they combined their forces. If some large obelisk were to be raised, would it not seem a kind of madness for men to set about it with their naked hands? and would it not be greater madness still to increase the number of such naked labourers, in confidence of effecting the thing? and were it not a farther step in lunacy, to pick out the weaker bodied, and use only the robust and strong, as if that would certainly do? but if, not content with this, recourse should be had to anointing the limbs, according to the art of the ancient wrestlers, and then all begin afresh, would not this be raving with reason? Yet this is but like the wild and fruitless procedure of men in intellectuals, whilst they expect great things from multitudes, and consent, or the excellence and penetration of capacity, or strengthen, as it were, the sinews of the mind with logic. And yet for all this absurd bustle and struggle, men still continue to work with their naked understandings. At the same time it is evident, that in every great work which the hand of man performs, the strength of each person cannot be increased, nor that of all be made to act at once, without the use of instruments or machines‡.

" 3. Upon the whole, men are to be reminded of two things; 1. That it fortunately happens, to prevent all controversy and elation of mind, that the ancients will remain undisturbed in the honour and reverence due to them, whilst we pursue our own design, and reap the fruits of our moderation. For if we should pretend to produce any thing better than the ancients, yet proceed in the same way as they did, we could by no art of words prevent some apparent rivalry in capacity or ability; and however allowable this might be, as it is a liberty they took before us, yet we should know the inequality of our own strength, and not stand the comparison. But now, as we go upon opening a quite new way for the understanding, untried and unknown to the ancients, the case changes, and all party and contest drops. 2. That we are no way bent upon disturbing the present philoso-

* Viz. by contriving ways of submitting things, in a proper manner, to the senses, that a true judgment may be formed of them, when thus again brought under view.

† Hence we learn the reason of the title *Novum Organum*; though doubtless the author also intended some allusion to the *Organon*, or *Logic* of Aristotle.

‡ The foundation of the *Novum Organum* seems laid in this paragraph; so that if this be not found just, the superstructure must fall of course.

phy, or any other that is, or shall appear more perfect; the common system, and others of the same kind, may continue, for us, to cherish disputes, embellish speeches, &c. the philosophy we would introduce, will be of little service in such cases; nor is ours very obvious, and to be taken at once, nor tempting to the understanding, nor suited to vulgar capacities, but solely rests upon its utility and effects. Let there be, therefore by joint consent, two fountains, or dispensations of doctrine, and two tribes of philosophers, by no means enemies or strangers, but confederates and mutual auxiliaries to each other; and let there be one method of cultivating, and another of discovering the sciences. And to those who find the former more agreeable, for the sake of dispatch, or upon civil accounts, or because the other course is less suited to their capacities, (as must needs be the case with far the greater number) we wish success in the procedure, and they may obtain their ends. But if any one has it at heart, not only to receive the things hitherto discovered, but to advance still farther, and not to conquer an adversary by disputation, but to conquer nature by works; not neatly to raise probable conjectures, but to know things of a certainty and demonstratively; let him, as a true son of the sciences, join issue with us, if he pleases; that, leaving the entrance of nature, which infinite numbers have trod, we may at length pass into her inner courts*. To make ourselves still more intelligible, we shall give names to these two methods of procedure, and familiarly call the first the *anticipation of the mind*, and the other the *interpretation of nature*.

"4. And now, we have only this request to make, that as we have bestowed much thought and care †, not

* Notwithstanding this distinction, the author has been suspected to oppose the ancients, though this design every where is to make use of all the assistance they afford, fit for the purpose, and to advance the whole of philosophy to a greater perfection. But how few helps and materials for this purpose are derivable from the ancients is another consideration. See hereafter, Sect. iv. See also hereafter, Aph. 31, &c.

† The author wrote the following work twelve times over with his own hand; making it a rule to revise, correct, and alter it

only that what we offer should be true, but also, as much as is possible, that it should be accessible to the human mind, though strangely beset and prepossessed; we intreat it, as a piece of justice at the hands of mankind, if they would judge of any thing we deliver, either from their own sense, the cloud of authorities, or the forms of demonstration which now prevail, as so many judicial laws, that they do it not on the sudden, and without attention, but first master the subject, by degrees make trial of the way we chalk out, and accustom themselves to that subtilty of things, which is imprinted in experience; and lastly, that by due and seasonable perseverance, they correct the ill habits that closely adhere to the mind: and when thus they begin to be themselves, let them use their own judgment, and welcome ‡." Introduction xviii—xxii.

Part I. Section I. *General Aphorisms for interpreting Nature, and extending the Empire of Man over the Creation.*

"2. Neither the hand without instruments, nor the unassisted understanding, can do much; they both require helps to fit them for business; and as instruments of the hand either serve to excite motion, or direct it, so the instruments of the mind either suggest to, or guard and preserve the understanding §." p. 1, 2.

once a year, till he brought it to the present degree of perfection. And whoever desires to see how far it was, by this means, improved, may compare it with the *Cogitata et Visa*, published by Gruter; which was the rough draught of the first book only of the *Novum Organum*, and sketched out at least thirteen, if not many more years before the publication of this piece; for Sir Thomas Bodley, in the year 1607, complains of the author for having kept it so long in his coffer.

‡ Though this request might be more necessary at the time the author made it, yet perhaps it is not still unseasonable; for possibly the generality even of philosophers are not to this day sufficiently divested of pre-occupation, party, and prejudice, to form a true judgment of what the author wrote so long ago.

§ This aphorism, in another place, is turned thus: 'The naked and unassisted hand, however strong and true, is adapted only to the performance of a few easy works; but when assisted by instruments, becomes able to perform abundance more, and of much

"9. The root of all mischief in the sciences is this, that falsely magnifying and admiring the powers of the mind, we seek not its real helps.

"10. The subtlety of nature far exceeds the subtlety of the sense and understanding; so that the sublime meditations, speculations, and reasonings of men, are but a kind of madness, if fit persons were to observe them *." p. 4, 5.

"14. Syllogism consists of propositions, propositions of words, and words are the signs of notions; therefore, if our notions, the basis of all, are confused, and over hastily taken from things, nothing that is built upon them can be firm; whence our only hope rests upon genuine induction †." p. 5, 6.

"19. There are two ways of searching after, and discovering truth; the one, from sense and particulars, rises directly to the most general axioms, and resting upon these principles, and their unshaken truth, finds out intermediate axioms; and this is the method in use. But the other raises axioms from sense and particulars, by a continued gradual ascent, till at last it arises at the most general axioms; which is the true way, but hitherto untried ‡." p. 7, 8.

"23. There is a wide difference betwixt the idols of the human mind,

'greater difficulty; and the case is exactly the same with the mind.' The whole will be abundantly explained and illustrated by what follows. See also *Introduction*, § 2, and 3.

* This aphorism deserves attention. Certainly, upon examining, every man may find his common notions very inadequate, or far from corresponding even with those he gains by conversing more familiarly and intimately with nature. And yet, after a life spent upon any particular enquiry, in the common method, there still usually remains some subtlety of nature behind, which we cannot catch, and are apt, perhaps very extravagantly, to guess at. And if this be the case in sensible and material things, what must our general theories and systems be?

† *Viz.* A competent catalogue of instances, on both sides of the question; so that when all the exceptions are properly made, a sound, or at least a serviceable portion of truth may be left, as an axiom, behind. See *Aph.* 105, 106.

‡ And upon this way it is, that the author rests his greatest hopes of improving philosophy and the sciences. See hereafter, *Aph.* 105.

and the ideas of the divine mind, that is, betwixt certain vain conceits, and the real characters and impressions stamped upon the creatures, as they are found §." p. 9.

"26. The natural human reasoning, we, for the sake of clearness, call the anticipation of nature, as being a rash and hasty thing; and the reason duly exercised upon objects, we call the interpretation of nature.

"27. This anticipation has force enough to procure consent ||; for if all mankind were mad, in one and the same manner, they might still agree among themselves.

"28. Anticipations, also, have a much greater power to entrap the assent, than interpretations; because, being collected from a few familiar particulars, they immediately strike the mind, and all the imagination; whereas interpretations, being separately collected from very various and very distant things, cannot suddenly affect the mind; whence, of necessity, in difficult and paradoxical matters, these interpretations appear like mysteries of faith ¶.

"29. In the sciences, founded on opinion and decree, anticipations and logic are of great service, where not things, but the assent is to be brought under subjection.

"30. But though the labours and capacities of men in all ages were united and continued, they could make no considerable progress in the sciences, by anticipation; because the radical errors, in the first concoction of the mind, are not to be cured by the excellence of any succeeding talents and remedies **.

"31. And it is in vain to expect any great advancement of the sciences, by superintending or engrafting new inventions upon old. The restoration must be begun from the very founda-

§ See above, *Aph.* 10. Astronomers distinguish between the real and apparent motions of the heavens; the one, being respective to man, and the other to the truth; or supposing an observer seated in the centre of the system. This may, perhaps, illustrate the present aphorism.

|| Is it not also the chief spring of human actions?

¶ This aphorism seems capital, or almost axiomatical: it is made great use of hereafter, and requires to be well remembered.

** Let this aphorism be well considered; and, if found just, remembered.

tion, unless men chuse to move continually in a circle, without considerably advancing." p. 10—12.

Section 11. *Of the False Images or Idols of the mind.*

These images, or idols, are divided into four classes, described by names, and their effects are then represented.

"9. When the mind is once pleased with certain things, it draws all others to consent, and go along with them; and though the power and number of instances, that make for the contrary, are greater, yet it either attends not to them, or despises them, or else removes and rejects them, by a distinction, with a strong and pernicious prejudice to maintain the authority of its first choice unviolated. And hence, in most cases of superstition, as of astrology, dreams, omens, judgments, &c. those who find pleasure in such kind of vanities, always observe when the event answers, but slight and pass by the instances where it fails, which are much the more frequent. This mischief diffuses itself still more subtly in philosophies and the sciences, where that which has once pleased infects and subdues all other things, though much more substantial and valuable than itself. And though the mind were free from this delight and vanity, yet it has the peculiar and constant error of being more moved and excited by affirmatives than by negatives, whereas it should duly and equally yield to both. But, on the contrary, in the raising of true axioms, negative instances have the greatest force." p. 17, 18.

"12. The light of the understanding is not a dry or pure light, but drenched in the will and affections, and the intellect forms the sciences accordingly; for what men desire should be true, they are most inclined to believe. The understanding therefore rejects things difficult, as being impatient of enquiry, things just and solid, because they limit hope, and the deeper mysteries of nature, through superstition; it rejects the light of experience, through pride and haughtiness, as disdaining the mind should be meanly and waveringly employed; it excludes paradoxes for fear of the vulgar. And thus the affections tinge and infect the understanding numberless ways, and sometimes imperceptibly." p. 20.

(To be concluded in our next.)

CXXII. THE PLEADER'S GUIDE, a Didactic Poem, in Two Books, containing the Conduct of a Suit at Law; with the Arguments of Counsellor Bother'nem and Counsellor Bore'nem, in an Action betwixt John-a-Gull and John-a-Gudgeon, for Assault and Battery, at a late contested Election. Book II.

THE first part of this poem appears to have been published a considerable time since (though it has escaped our notice) for which the editor apologizes in his preface, and then subjoins the following syllabus of the present LECTURES by Mr. SURRHUTTER.

"After so long an interval between the publication of the first part of the late Mr. S-r-r-b-t-t-r's Professional Lecture, and the appearance of the second course, many of his readers might reasonably expect that the editor should, at least, have had the grace to make some sort of excuse for having so long neglected to fulfil his engagements to the public: while others, perhaps, will not scruple to think it would be far more becoming in him to make a suitable apology for publishing this poem at all; and in truth, the editor is very much inclined to be of the latter opinion himself.

"As however, this second part is now published separately, after an interval of delay, by no means ill adapted to the true genius and character of the subject, it may not be deemed impertinent to remind the reader that Mr. S. in the outline of his plan, professed to demonstrate the decided superiority of the common law over the civil, with respect to some peculiar advantages, heretofore not fully considered; and from thence to proceed to the History of a Suit at Common Law, commencing with the *Original Writ*, and conducting his pupil regularly through the whole of the subsequent process in all its splendid varieties and modifications; and finishing the first book of his lectures with the parties' final appearance in court, upon the return of the *Process to Outlawry*.

"The following pages, consisting of ten lectures, which compose the second part, resume the subject at the point where it rested, preserving the epic and didactic character of the

work through the remaining stages of the PLEADINGS and the TRIAL.

"The editor has only further to remark, that he has, for the satisfaction of the candid reader, been at very considerable pains to discover, if possible, whom the author really intended under the different characters he has interwoven with the history of the *process* and *trial*; in this, however, the editor has completely failed; partly owing to a defect in the author's original MSS. and the total absence of dates, and partly to the *changing of the venue*, and the *circumstance of the cause* not having been tried at the assizes for the county wherein the trespass is supposed to have been committed—it is, perhaps, a fault in the original design of this poem, that it should have been *unfortunately* so constructed, that the characters attempted to be delineated in it, will *not* admit of any particular application; but, as it is a posthumous production, due allowances, it is to hoped, will be made for this imperfection." p. iii—vi.

As a specimen we give the 7th lecture, which opens and states the cause.

"I rise with pleasure, I assure ye,
With transport to accost a jury,
Of your known conscientious feeling,
Candour, and honourable dealing,
From * Middlesex discreetly chosen,
A worthy and an upright dozen. (aside.)
This action, gentlemen, is brought
By John-a-Gudgeon for a tort.
The pleadings state, 'that John-a-Gull
• With envy, wrath, and malice full,
• With swords, knives, sticks, staves, fist
and bludgeon,
• Beat, bruise'd, and wounded John-a-Gudgeon,
• First count's 'for that' with divers jugs,
• To wit, twelve pots, twelve cups, twelve
mugs,
• Of certain vulgar drink called toddy,
• Said Gull did sluice said Gudgeon's body;
• The second count's, for other toddy,
• Cast, flung or hurl'd on Gudgeon's body;
• To wit, his gold-lac'd hat and hair on,
• And clothes which he had then and there
on;
• To wit, twelve jackets, twelve surtouts,
• Twelve pantaloons, twelve pair of boots,
• Which did thereby much discompose
• Said Gudgeon's mouth, eyes, ears, and
nose,
• Back, belly, neck, thighs, feet, and toes,"

* "Middlesex"—This being an election affray, the venue is supposed to have been changed upon the usual affidavit, for the sake of a more fair and impartial trial before a Middlesex jury.

' By which, and other wrongs unheard of,
' His clothes were spoil'd, and life despair'd
of."

To all these counts the plea I find,
Is *son* assault, and issue's join'd—
Such, gentlemen, is word for word
The story told on this record.—
This fray was at a feast or revel,
At Toadland, on the Bedford level,
Giv'n, as was usual at elections,
By Gudgeon, to his fen-connections;
They'd had a meeting at the Swan
The day before the poll began,
And thence adjourn'd it to make merry
With Mr. Coot who keeps the ferry.
Now Gull, who always thrusts his nose,
Wherever John-a-Gudgeon goes,
To this same feast without suspicion,
Unask'd, it seems, had gain'd admission;
Coot had just finish'd an oration,
And Gudgeon, with much approbation,
Was singing an election ballad,
Penn'd by th' ingenious Dr. Mallard,
(That orthodox and learned writer,
Who bids so fairly for a mitre;)
When Gull, who heard this song or sonnet,
With Mr. Gudgeon's comments on it,
This Gull (whose very name denoted
The character for whom he voted)
Flourish'd his knuckles in derision,
And with much promptness of decision,
Began to pummel and belabour
The short ribs of his peaceful neighbour;
But first with tweaks assail'd his nose,
And interspers'd said tweaks with blows;
Gudgeon explain'd, and Gull recourse had
To other tweak like tweak aforesaid—
G—d knows, a milder gentler creature
Never was seen in human nature,
Than the forbearing and well-judging,
Discreet, and gentle John-a-Gudgeon;
And, gentlemen, there's no man's face is }
Better received at all your races, }
Wells, mouths, and water-drinking places; }
Was alderman, and mayor elect;
Once had the honour to be prick'd
For sheriff, which important station
He gain'd without solicitation,—
No doubt his lordship recognizes
The coat he had on at assizes,
A velveret, genteel and neat,
With tabby lin'd, and frogs complete,
Made for Squire Gudgeon's wedding ball,
When first he came to Webfoot hall,
An antient seat in the Isle of Ely,
Where all the Gudgeons live genteely,—
Which coat so trimm'd, so frog'd, said Gull
Did spoil, besmear, and disannul,
With the most villainous libations
Of the most vile of vile potations;
For proofs, we'll call Gull's worthy friend,
Who keeps a school at Toadland's end,
One Simon Trout, a pious pastor,
And Dr. Tench, who spread the plaister,
And farmer Chubb, an honest yeoman,
Who speaks the truth and cares for no man;
But above all, to prove our case,
We'll show you Mr. Gudgeon's face,
Where ev'ry injur'd feature pleads
'Gainst John-a-Gull's atrocious deeds;

What facts, what species of excuse,
My brother Bore'um will produce,
What case he'll make, and how maintain
His plea of *son* assault demesne,
Wise as he looks, you may rely on't,
He knows no more than his own client;
'Tis for you, gentlemen, to say
What damage John-a-Gull shall pay;
'Tis in your wisdom, gentlemen, to pull
So wide the purse-strings of this factious
Gull,

That he no more may triumph and parade
The streets of Cambridge in a blue cockade,
Singing the praises of a British jury,
From the Pig-market to the Petty-Cury;
But back to Toadland as he bends his way,
Whoe'er beholds him to his friend may say,
Mark, how the Jury have rever'd the laws,
Giv'n the just judgment in the Gudgeon
cause,

Taught the proud Gull to sing an humbler
strain,

And sent him waddling to his bogs again."

CXXXIII. MENTOR; or the Moral
Conductor of Youth from the Academy
to Manhood. A Work, the result of
actual but painful Experience, can-
didly stated, and usefully adapted to
the Level of youthful Understanding;
being a Sequel to the Art of Teaching,
or communicating Instruction, and dig-
ested on the same Principle. To
which is added, as an Incitement to
the Study of it in grown Youth, during
their Hours of Relaxation from Busi-
ness, an Essay on the extensive
Utility, Advantages, and Amusement
of Mathematical Learning. By DA-
VID MORRICE, 8vo.

THIS work contains six chapters
divided into sections, and the
Essay mentioned in the title.

Chap. I. Consists of two sections,
containing introductory observations
and admonitions. This chapter con-
cludes with a sketch of the author's
life, and states the misery he has ex-
perienced as the effects of vice. In-
forming the reader of his sincere re-
pentance, and his having conquered
the Syren VICE, he proceeds to

Chap. II. Sect. 1. *Of the fear of
God.* 2. *Of speaking the truth.* 3. *Of
dishonesty and connivance.*

From the second section we select
the following remarks. "A STRICT
REGARD FOR TRUTH, however, it
is our first duty to impress upon our
minds; and it is the more to be re-
commended by the moralist, as the

contrary practice is so often observ-
able in youth, which, if not checked
in time, seldom fails to introduce a
false and crooked disposition of heart;
a disposition which is the very bane
of all virtue, and one of the greatest
pests of society. Youth should re-
member, that God hears as well as
sees* and knows, and that not a sin-
gle word escapes his tongue, but it is
recorded for or against the speaker,
in the volume of the great account
from which he will be judged.

"Falsehood is of such a vile, low
nature, that it ought to excite horror
in the breast of every ingenuous
youth: it requires only to be seen to
be hated and despised; it is the surest
mark of an abject mind, and robs one
of the very dignity of a man, and the
character of a gentleman.

"On the contrary, truth and sincer-
ity are always admired and ap-
plauded, as the proof of a soul truly
great, too conscious of its own dig-
nity to use any of the little tricks of
falsehood. Honour and nobleness
of mind are naturally associated in
our ideas with openness and veracity;
and infamy and littleness of soul,
with dissimulation and falsehood.

"To lie, to the prejudice of others,
argues malice and villany; to lie in
excuse of ourselves, guilt, meanness,
and cowardice; both ways, a design
to delude with false representations
of things, and to benefit ourselves by
the deceit. Now, however artfully
we may carry on this practice for a
while, in the end it is always disco-
vered, and it is hardly to be imagin-
ed what infinite contempt is the con-
sequence: nay, the more plausibly
we have conducted our fallacies be-
fore, the more severely shall we be
censured afterwards: from that mo-
ment we lose all trust, all credit, all
society; for men avoid a liar as a
common enemy: truth itself, in his
mouth, loses its dignity, being always
suspected, and often disbelieved.—
This I have found, from fatal and hard
experience, to be the inevitable and
sure effects of swerving from the
truth: and however extraordinary it
may appear, it is a fact, that false-
hood is born with many of us; and,
from the corruption of our nature, is
actually inherent in the moral con-

* He that formed the ear, shall he not
hear? He that planted the eye, shall he not
see? *Isaiah.*

stitution of our depraved mind. I need not, I suppose, observe to you, that the natural constitution relates to the body, and the moral to the mind." p. 40. 41.

"If therefore. O young man! you are enamoured with the beauties of truth, and have fixed your heart on the simplicity of her charms, hold fast your fidelity to her, and forsake her not: the constancy of your virtue will crown you with honour, you will support, as a man, the dignity of your character, scorning to stoop to the arts of hypocrisy.

"To the hypocrite and liar, the EASTERN MORALIST aptly says,—
 'O fool, fool! the pains which thou takest to hide what thou art, are more than would make thee what thou wouldst seem; and the children of wisdom shall mock at thy cunning, when in the midst of security, thy disguise is stripped off, and the finger of derision shall point thee to scorn'. p. 43.

Chap. III. Sect. 1. *Of preserving a good character.* 2. *Of avoiding debt.* 3. *Of temperance in pleasure, and moderating the affections; of frugality in expences, and diligence in business.*

Chap. IV. Sect. 1. *Of company and dissipation.* 2. *Of gaming, and plays of hazard in general.* 3. *Of public places, and other recreation.*

Chap. V. Sect. 1. *Of the proper employment of time, and its value; and devoting the hours of relaxation from business to useful objects.* 2. *Of the knowledge of the world, with suitable maxims and advice.* 3. *Of maintaining an independent spirit of thinking and acting for yourself; and persevering in the line of business you are originally brought up in.*

In the second section, on the topic, 'safest to deal with those on your own level,' is the following anecdote. "A remarkable instance of this happened in the case of Philip, King of Spain, husband of the English Queen Mary, who demanded the guardianship of her heir, if she should have one, with certain places of strength to confirm his authority, offering at the same time his bond to deliver up his trust, in case the child should die immediately. But when the house, out of false complaisance to the throne, was on the point of agreeing to the proposal, an unlucky ques-

tion of LORD PAGET's, *Who should put the king's bond in suit, in case he trespassed on the condition?* turned the tide at once, and the proposal was rejected, I think, unanimously.—Public transactions may be sometimes applied to private; never enter into articles, therefore, but where there is a reasonable prospect of recovering the penalty." p. 124, 125.

Chap. VI. Sect. 1. *Of friendship, and the choice of friends...with some observations on the bad consequences of unlawful connections with the female sex.* 2. *Of unlawful love, seduction, and early marriage.* 3. *Of respect, gratitude, and attention to parents; humanity and kindness to individuals, and love for our country.*

An essay on the extensive utility, advantages, and amusements of mathematical learning.

CXXIV. ESSAY ON IRISH BULLS. By R. L. EDGORTH, and MARIA EDGORTH, 12mo.

THE following are the contents of this whimsical publication.

Vulgar Errors—Etymology of an Irish Bull uncertain—Originality of Irish Bulls disputed—Irish Newspapers—The Criminal Law of Bulls and Blunders—Little Dominick—The Bliss of Ignorance—Thoughts that breathe, and Words that burn—Practical Bulls—The Dublin Shoeblack—The Hibernian Mendicant—Irish Wit and Eloquence—The Brogue—Bath Coach Conversation—The Irish Incognito—Conclusion.

As a specimen of this farrago we give the following extract from the chapter on "Irish newspapers," as one of least exceptionable, some of them bordering on profaneness.

"The first advertisement that meets our eye is promising.

"It is the late proclamation of an Irish mayor, in which we are informed, that certain business is to be transacted in that city 'every Monday, (Easter Sunday only excepted).' This seems rather an unnecessary exception; but it is not an inadvertency, caused by an hurry of business in his worship, it is deliberately copied from a precedent set in England, by a baronet formerly well known in parliament, who, in the

preamble to a bill, proposed, that certain regulations should take place 'on every Monday (Tuesday excepted.)' We fear also, that an English mayor has been known to blunder.—Some years ago the mayor of a capital English city published a proclamation and advertisement, previous to the races, 'that no gentleman will be allowed to ride on the course, but *the horses* that are to run.' A mayor's blundering proclamation is not, however, worth half so much in the eye of ridicule, as a lord lieutenant's.

'A saint in crape is twice a saint in lawn.'

"A bull on the throne is worth twice as much as a bull in the chair.

"By the lord lieutenant and council of Ireland.

'A proclamation.

"Whereas the greatest economy is necessary in the consumption of *all species of grain, and, especially, in the consumption of potatoes, &c.*

"Given at the council chamber in Dublin."

"This is the first time we have been informed, by authority, that potatoes are a species of grain; but we must accede to this new botanical arrangement, when published under such splendid auspices. The assertion, certainly, is not made in distinct terms, but all who understand the construction of language must imply the conclusion, that we draw from these premises. A general position is in the first member of the sentence laid down, 'that the greatest economy is necessary in the consumption of all species of grain.' A particular exemplification of the principle is made in the next clause—'especially in the consumption of potatoes.'

"The inference is as plain as can be made.

"The next article in our newspaper, is an advertisement of lands to be let to an *improving tenant*—'A few miles from Cork, in a most sporting country, bounded by an uncommon fine turf bog, on the verge of which there are a number of fine lime kilns, where that *manure* may be had on very moderate terms, the distance for carriage not

VOL. I.

'being many hundred yards. The whole lands being now in great heart, and completely laid down, entirely surrounded and divided by impenetrable furze ditches, made of quarried stone, laid edgeways.'

"It will be a matter of difficulty to the untravelled English reader, to comprehend how furze ditches can be made of quarried stones laid edgeways, or any way; and we fear that we should only puzzle his intellects still more, if we should attempt to explain to him the mysteries of Irish ditching in the technical terms of the country. With the face of a ditch he may be acquainted, but to the back and gripe, and bottom of the gripe, and top of the back of a ditch, we fear he is still to be introduced.

"We can never sufficiently admire these furze ditches made of quarried stones, they can, indeed, be found only in Ireland: but we have heard in England of things almost as extraordinary. Dr. Grey, in his erudite and entertaining notes on Hudibras, records the deposition of a lawyer, who in an action of battery told the judge, 'that the defendant beat his client with a certain wood—' *en instrument called an iron pestle.*' Nay to go further still, a wise annotator on the Pentateuch, named Peter Harrison, observed of Moses's two tables of stone, that they were made of *shittim wood*. The stone furze ditches are scarcely bolder instances of the catachresis, than the stone tables of shittim wood. This bold figure of rhetoric in an Irish advertisement of an estate may lead us to expect, that Hibernian advertisers may, in time, emulate the fame of Christie, the prince of auctioneers, whose fine descriptive powers can make more of an estate on paper, than ever was made of it in any other shape, except in the form of an ejectment. The fictions of law, indeed, surpass even the auctioneer's imagination; and a man may be said never to know the extent of his own possessions, until he is served with a process of ejectment. He then finds himself required to give up the possession of a multitude of barns, orchards, fish-ponds, horse-ponds, dwelling-houses, pigeon-houses, dove cotes, out-houses, and appurtenances, which he never saw or heard of, and

3 R

which are no where to be found upon the surface of the habitable globe: so that we cannot really express this English legal transaction, without being guilty of an Irish bull, and saying, that the person ejected is *ousted* from places which he never entered.

"To proceed with our newspapers. —The next advertisement is from a school-master: but we shall not descend upon its grammatical errors, because they are not blunders peculiar to Irish school-masters. We have frequently observed, that the advertisements of school-masters, even in England, are seldom free from solecisms: too much care in writing, it seems, is almost as bad as too little. In the preface of the dictionary of the French academy, there are, as it is computed by an able French critic, no less than sixteen faults; and in Harris, the celebrated grammarian's dedication of his *Hermes*, there is one bull, and almost as many faults as lines. It appears as if the most precise and learned writers sometimes, like the ladies in one of Congreve's plays, 'run into the danger to avoid the apprehension.'

"After a careful scrutiny of the Hibernian advertisements, we are compelled to confess, that we have not met with any blunders that more nearly resemble our notion of an Irish bull than one which some years ago appeared in our English papers. It was the title to an advertisement of a washing machine, in these words — 'Every *man* his own *washerwoman*!' To come down to the present times; an eye witness assures us, that last summer he saw an advertisement in the following terms, stuck up on the wall of an English coffee-house — 'This coffee-house removed 'up stairs!'

"A Roman emperor used to draw his stairs up after him every night into his bed-chamber, but drawing a whole house up into itself is new.

"How can we account for such a blunder in an English advertisement, except by supposing that it was penned by some Irish waiter? If that were the case it would be an admirable example of an Irish bull; and, therefore, we had best take it for granted.

"Let not any conscientious person be startled at the mode of reasoning, by which we have convicted an imaginary Irish waiter of a real bull; it is at least as good, if not better logic, than that which was successfully employed in the time of the popish plot, to convict an Irish physician of forgery. The matter is thus recorded by l'Estrange. The Irish physician 'was charged with 'writing a treasonable libel, but denied the thing, and appealed to 'the unlikeness of the characters. 'It was agreed, they said, that there 'was no resemblance at all in the 'hands; but they asserted that the 'doctor had two hands, his *physic hand* and his *plot hand*, and the 'one not a jot like the other. Now 'this was the doctor's *plot hand*, and 'they insisted upon it, that because 'it was not like one of his hands, it 'must be like the other.'

"By this convenient mode of reasoning, an Irishman may at any time be convicted of any crime, or of any absurdity.

"But what have we next in our newspaper — 'Murder, robbery, and reward.' — This seems a strange connection of things, according to our vulgar notions of distributive justice; but we are told that the wicked shall have their reward even in this world, and we suppose it is upon this principle that over the stocks in a town in Ireland there appears this inscription — 'A reward for vagabonds.'

"Upon proceeding further in our advertisement, which begins with 'murder, robbery, and reward,' we find, however, that contrary to the just expectations raised by the title, the reward is promised not to the robbers and murderers, but to those who shall discover and prosecute them to conviction. Here we were led into error by that hasty mode of elision, which sometimes obtains in the titles even of our English law processes; as, *sci-fa*, *fi-fa*, *qui-tam*, &c.; names which, to preserve the glorious uncertainty of the law, never refer to the sense, but to the first words of the writs.

CXXV. THE LETTERS OF A SOLITARY WANDERER. *Containing Narratives of various descriptions.* By CHARLOTTE SMITH, vol. iv. and v. 12mo.

THE former volumes of this work having been published before the existence of our new series, it is necessary to give our readers the following extract from the preface to vol. 4.

"The work, of which the fourth and fifth volumes are now published, was sold to Mr. Sampson Low, more than three years since; and the first three books were published in October, 1800. A few months afterwards, Mr. Low died; and his executors thought it advisable to sell such parts of his effects as consisted of copyright, by auction. Among the property thus disposed of was the remainder of the impression of three volumes of the '*Letters of a Solitary Wanderer*,' and his purchase of two manuscript volumes, for which I had been paid. It happened, that of these five volumes of the same work, the three volumes already published were bought by Messrs. Crosby and Letterman; and the two others by Messrs. Longman and Rees. This occasions the book to appear under very awkward circumstances, and has prevented my concluding it, at least at present, according to my original agreement with Mr. Low, which was, to furnish him with six volumes. The conclusion of the work must now depend on my health and leisure. Had the book been of another description, and contained only a single narrative, I must have completed it. As it is, the story of the *Solitary Wanderer* himself remains to be told; but the want of it does not affect any of the narratives except the last; and I have written much of it a second time, to disentangle it, as far as I could, from that which would have closed the work, had it now been finished, according to my first design, and with which I intended to connect it."

Though we are very cautious of troubling our readers with the trash of tales and novels, with which we are deluged, we must not rank every work of invention under that class, much less the elegant productions of this fair authoress. The tales in these volumes are, the Hungarian—Leo-

nora—and Guilmine de Mortivalle, which are made, almost insensibly, to slide into each other. We shall give an extract from the 2d, which is in vol. 5, p. 170.

"The Narrative of Leonora, addressed to her Friend, thus proceeds:

"There is a book, I believe, called '*Great Events from Little Causes*.' I have frequently pondered on the trifling circumstances, which, by a chain of unforeseen and improbable consequences, have led to the most important conclusions in private life. To circumstances of apparently as little importance, may be imputed some of those events which have involved the happiness or misery of millions, and the fate of many nations of the earth. I think I have somewhere seen an anecdote, which relates, that the fortunate close of the war which had deluged Europe with blood, was brought about, because the Duchess of Marlborough refused her mistress, Queen Ann, a new pair of gloves; and I believe, if the real motives of those wars, which have depopulated the world, could be discerned, they would, whatever important causes have been assigned to them, be found to have originated in the pride or folly of some individual, unworthy to manage a village, but to whom it has pleased heaven to entrust the government of the poor creatures of the earth.

"But I am digressing from myself, who am, you know, at least one of the heroines of my own tale. These reflections, however, were suggested by my considering the apparently inconsequential circumstances that introduced another, who will take a considerable part in the sequel of my sad history.

"When I was alone I recalled the scene that had passed; and while I considered the appearance and manners of the last of my new acquaintances, I began to doubt whether I was not acting improperly in cultivating the intimacy of either of them. Yet the recollection of the young woman I had first met, dwelt with such fascinating influence on my mind, that I could not determine to relinquish the pleasure which I believed it must give me to converse with, perhaps to assist, in some way or other, a creature so lovely, and so unfortunate. I own there was a degree of romantic enthusiasm in this; but I have much to

say in its extenuation. Gertrude, my beloved sister, had long since been divided from me; and this young stranger, who was about the same age, seemed to be sent to fill that place in my heart which her absence, and the infancy of my only remaining girl, left vacant. Whatever, therefore, appeared objectionable in her companion, who had certainly very much the air of a woman of intrigue, I persuaded myself that my new favourite, whose appearance and manners were totally different, was thrown by some accident, in which her own inclination had no part, on the protection, and was probably in the power of one whose disposition was not congenial with her own.

"The arguments thus suggested by the lively interest I took in this unknown young person, quieted the suspicions which prudence, and, indeed, judgment offered. Nothing had lately awakened me from the torpor into which my mind had been accustomed to sink, from the mere hopelessness of ever tasting happiness, or even tranquillity. But now I once again felt a solicitude in something not immediately relating to my own children, and looked forward with a considerable degree of impatience for the time when I was again to meet my young friend.

"It came; and if I had before conceived for her a degree of regard, such as a new acquaintance had hardly ever the power of inspiring, it was greatly increased by this second conversation. Her companion had on this day engagements, which she probably preferred to a female party only, and sent an excuse, which I was very willing to accept.

"Instead, therefore, of the rendezvous she had proposed, we returned to our favourite haunt, in the Ludovisi gardens: their being '*triste et morne*,' was to us a recommendation.—Alas! my dear Sophy, do not blame me for this sudden attachment; do not say that a woman, some years married, the mother of a family, should have repressed this warmth of immediate and unauthorized friendship, which is justly considered as an error, even in the age of inexperience. Before you condemn me, recollect how long my heart had preyed upon itself, devoured by its own miseries;—how long it was since I had heard the soothing sound of

friendship and sympathy, from a being who could feel and think as I did, and you will surely find many excuses for my conduct. Nor did these considerations alone influence me. I thought that my remaining little girl, though yet an infant, might one day need advice and protection, as much as this lovely and forlorn young woman appeared to want it now; and I determined to act towards her, as I would that some benevolent woman, with more power than I had, should act towards a child of mine, who might be friendless in a strange land.

"With these impressions and resolutions in her favour, how could I help being enchanted with the frankness, the simplicity, the thousand graces of the young creature I am describing? It is true that I saw she was romantic, and even wildly enthusiastic; but I had at that time too much tendency to those faults myself to be very rigid in my remarks on another. The affectation with which that style of talking is often assumed, would instantly have disgusted me, but here was no affectation. I must tell the story of her wanderings, and of her misfortunes, as she herself told it; for no words but her own can do her justice. I give them to you as well as I can, through the medium of another language; though it is impossible for me to convey to you what I felt myself—the inexpressible graces of her manner.

"GUILLEMINNE DE MORTIVALLE.

"You already know I am of Switzerland. In a country that has long boasted of the inflexible spirit and love of freedom of its inhabitants, it is strange that aristocratic notions, and the pride of birth, should have such powerful influence over the upper ranks; but the Baron de Mortivalle, my father, though a native of Switzerland, had received his education in France; and having entered early in life into the service of the French monarchy, had himself a regiment, and my elder brother a majority, when the revolution began, in which the Helvetic states have since been so deeply involved. I was then very young; for I have not yet reckoned eighteen years.

"I had a mother, with whom my days were passed in tranquillity and

happiness. She was the best, the gentlest, the most indulgent of women. We lived so much alone, that my whole heart was devoted to her; for my father I seldom saw. The paternal fortune, which had been sufficient for his ancestors, was now so much lessened, from the change of manners, and the loss of a process at law, with another branch of his family, that it was by no means equal to the support of the rank on which he prided himself, and which it was his ambition that his sons should be able to preserve in undiminished lustre. It was not as the citizen of one of the cantons that this could be done; and he had insensibly attached himself to the manners of the court, in whose service he had entered at an early age, and to which he dedicated his eldest son as soon as he was able to bear arms.

"From early habit, this young man became what his father had desired to see him: his ideas were those of a French subject; and his ambition only to attain an high rank in the armies of the King of France, where, in the nominally Swiss regiment, commanded by my father, though hardly a third of the men were of that nation, my elder brother was, at an early age, promoted to a majority; but the younger, who had remained, till he was turned of seventeen, at the paternal house, and whose education had been more that of a Swiss, was yet only a subaltern; and, being placed in another regiment, was, soon after he first entered it, sent to Martinique, from whence he returned with the corps he belonged to, in 1790, being then about nineteen. Such was the situation of our family at that period; I was only in my fifteenth year; and, except that my mother had taken me three or four times to Lausanne, I had never seen any thing beyond the beautiful and romantic country overlooking the lake where I had drawn my first breath. Among my mother's collection of books, where I was suffered, and even encouraged, to pass many hours, I acquired ideas of the world which did not give me any wish to enter it. It was not unnatural that Rousseau should be my favourite author; for I saw not, indeed I have never yet seen, those of his works which are said to prove his life contradictory to his principles, and so unworthy of his morality. Nor

do I wish, or will I ever see them. The delight his enchanting writings have given me, I will not have polluted: if it is illusion, I desire not to have the illusion dissolved!

"But, my dear madam, you will, perhaps, smile at the romantic folly of your young friend, if I tell you all; I will hazard it, however. Situated in many respects like Julie, I fancied that I should emulate her character in all but its fatal errors: but I had no beings near me that resembled, or that my fancy could elevate in any thing at all like those who made her destiny. My mother was, indeed, in many respects, like the Baroness de l'Etang; and my father had the faults and the feelings of the Baron. I lived almost in the very midst of the scenes that the fascinating pen of Jean Jacques has described. Can you wonder that my heart sought a St. Preux and a St. Claire? Alas! I was but a child; and it is, perhaps, on impressions received at the age I then was of, that the future character depends; and the ideal Julie has possibly influenced the life of the real Guilmine. The convulsions which have now for so many years agitated Europe, were then rapidly increasing; and uneasiness on account of political affairs for the first time reached our abode at Mont Galaciel. We heard, that of the regiment my father commanded, a great part had gone over to the convention; that three of his officers had fallen victims to the fury of the soldiers, in attempting to reduce them to obedience, while the baron and his eldest son, having narrowly escaped with their lives, had attached themselves, with the small remains of their corps, to another regiment, and waited, at some distance from Paris, the orders of those who acted for the king.

"If this account filled my mother's mind with uneasiness and apprehension, in which, though less able to judge of consequences, I very truly participated, the letters we received from Felicien, my younger brother, were very little calculated to appease our anxiety. He told us that the sentiments he had, in early youth, imbibed from his tutor at Galaciel, had made it impossible to behold with indifference the scene then passing in France; still more impossible for him to devote himself to the party to which his father and his brother adhered,

They had their principles and motives—he had his: it was not in his power to yield up his conscience to his private affections; and where the duties of a man clashed with those of private life, he must consider the first as paramount to every other. To avoid the consequences of his father's indignation on one side, or the reproaches of his own conscience on the other, he must cease to take the pay of France, as he could no longer bear arms for the monarch he had sworn to serve, and would not take them up in a cause which might, at no very distant period, bring him into the field in hostile opposition to his father and his brother. He had therefore given in his resignation, and having done so, hastened, as a private individual, to throw himself at the feet of the baron, state the reasons for what he had done, and implore his forgiveness. ‘But my father,’ said Felicien, ‘my father forbade me ever again to address him by that revered name; he renounces, he disclaims me; nor, since I could not recede from the resolution I had taken, did I dare to solicit leave to see you, my beloved mother, and Guilmine, once more, before your Felicien, who, whatever may become of him, will not cease most affectionately to love you, takes of you, and of his native country, a long, perhaps a last farewell! Alas! my mother, your son has not deserved the reproaches with which his father has in his wrath loaded him. But I dare not, I will not defend myself against him: yet surely in one instance, and in one alone of a private nature, I may disobey him. I must see you, my mother—I must see Guilmine before I quit my native country. Do not refuse me admittance; let not the doors be shut against one who could in no other instance disobey his father. Yet, if his commands have reached you to refuse me this last favour, I know that he must be obeyed, and I will submit, whatever it may cost me. With a young Englishman, who thinks as I do, and who has acted on the same principles, I shall almost immediately leave this country, and possibly almost as soon as you receive this letter, your son may, from his native mountains, be within sight of the paternal house, that contains two of the beings dearest to him on

‘earth, but of which the doors may be closed upon him for ever.’

“You who are a mother, you may form some idea of what mine felt when she read such a letter from the son she best loved; for Felicien having been longer with her, and having a milder and more affectionate temper than D’Aspermond, (her eldest son,) she had never been able equally to divide her affection between them, and Felicien was, I believe, dearer to her even than Guilmine. Married at a very early age to a man of that hard and imperious character, which is, I believe, common enough—a man who thought it beneath the dignity of his nature to consider his wife otherwise than as an inferior creature, who was to continue in his family, and obey his will; my mother had never, till within the last years of her life, ventured to suppose that she had an understanding or a will of her own. Left, however, in solitude, or solitude relieved only by the company of her daughter; feeling herself unhappy, and compelled to read, a new train of ideas had followed; and though she still trembled before the stern and imperious authority of the baron, neither the early impressions of her youth, which were thus awakened, (for she had been bred up among the republicans of Geneva,) nor the voice of reason and of justice, would suffer her any longer to consider herself as the mere creature of another, without an opinion or will of her own; nor did she wish that I should acquire the same notions of unqualified submission. When, therefore, to these sentiments, the strong impulse of maternal love was added, Madame de Mortiville was by no means disposed to refuse admission to her son; and even had she already received, as Felicien imagined, the prohibition of her husband against receiving him, it was more than probable her obedience would have failed.”

We cannot proceed farther with this narrative; and analysis destroys the interest of this species of writing, which in a great measure depends on the expectation of new scenes and incidents continually arising, and of which anticipation destroys the charm.

ORIGINAL CRITICISM AND CORRESPONDENCE.

TO THE EDITOR.

Reply to J. S.'s Defence of his New Testament Doctrine of Atonement.

MR. EDITOR,

I AM less surprized at what Mr. S. has said in answer to my remarks than at what he has not said, and therefore tacitly admitted. He makes no objection to my statement, that on his principles MODERN UNITARIANISM, or Unitarianism as embraced by the great body of that denomination, IS DESTITUTE OF THE GRAND PRINCIPLE OF CHRISTIAN OBEDIENCE. But if so, with what face can he contend that they are "ministers of the gospel?" whether popular orthodox preachers have an *exclusive* right to this character, or not, the generality of Unitarians are excluded from it, and that by one of their brethren. That mistakes of lesser moment may consist with an attachment to the gospel, is readily admitted; but an error which renders the atonement "void and useless" (p. 14); an opinion which is "so inimical to the spirit of practical Christianity, that perhaps there is not one existing amongst its professors that is more so" (p. 15); a scheme where "the grand and only true spur to serious and universal godliness is wanting," (p. 19), must utterly subvert it.

It is true that what he has said of orthodox preachers is equally strong. He represents their scheme as founded in "a total misunderstanding of the doctrine of the atonement," (p. 13); as that which is subversive of every truth taught in the volume of inspiration, and of every design for which the Son of God came into the world." (p. 11.) If this be just, they cannot be said to believe the gospel, nor to preach it. It is therefore surprising that after all this Mr. S. can compliment each of these erroneous descriptions of people with the character of "gospel ministers." It can be no other than a compliment.—If he mean what he says, when describing their principles, he must in reality refuse them this honourable character, and very nearly, if not wholly confine it to those who imbibe the Unitarian system upon *his* principles. The highways of truth have for ages been al-

most, if not altogether, unoccupied; the travellers have walked through bye-ways, until that Mr. S. arose, till he arose a father in Israel.

Mr. S. complains of *misrepresentation*. He does not "disown all dependence it seems upon the teachings of the Holy Spirit, but merely the unsupportable sense of them in which they are contended for by enthusiasts. Yet he had said, "Here then, (in examining after truth) we are *wholly dependent* upon those powers with which we are furnished by our benign Creator." (p. 2.) And again, "The exercise of our reflecting powers is our *last*, and *only* proper resource in the determination of what is truth. As to the notion, that God will illuminate the minds of those who pray for his enlightening Spirit to guide them infallibly, and to form a right judgment of truth, it stands confuted by its own advocates," &c. (p. 5.) If this be not disowning all dependence on the teachings of the Holy Spirit, it is difficult to determine what is. His representing those who pray for divine teaching as pretending to infallibility, resembles many other of his caricature descriptions. That there are enthusiasts who make such pretences, is admitted; but it is not them only that he opposes; his principles are equally opposed to *all* prayer for divine illumination, as to the plain direction of scripture *not to lean to our own understanding*. Again, I have "discovered in him, he says, an advocate for the abominable doctrine of original sin." No, this is his mistake. By the phrase 'of whatever age,' I meant not whatever age of human life, but whatever *period* of time; and I say again, that sin should have taken an universal range through the whole of mankind, of whatever period, nation, or condition, and should have been so malignant in its operations, as to render them all the enemies of God, and exposed to future punishment, is a concession somewhat singular for an Unitarian. If all this do not imply a *corrupt nature* in man, or a nature corrupted from

his birth, it must remain unaccounted for; that is, it must remain a "mystery," which is an idea that this writer would be thought to discard. (p. 4.) Once more, he has not suggested, that what he has written is *the gospel indeed*, but merely his *conceptions* of what is so. But why then does he speak of the sentiments he opposes as "human systems?" (p. 42.) His conceptions are as much human as they are.

Mr. S. pronounced his work "a feeble effort." I expressed my approbation of this part of his performance; and now he seems dissatisfied; insinuating, that "it contains, or may contain arguments which have effectually overturned the satisfaction of Christ." Thus the thoughts of men's hearts are revealed. You have only to acquiesce in their language of mock modesty, and your words will produce an effect like that which the poet ascribes to the spear of Ithuriel.

'Gross misrepresentation' was attributed to this gentleman. He calls for *proof*.—It was not my intention, in so short a compass as was allowed me, to answer his performance, or I would have produced them at the time. Nor is it my intention to answer it now; yet I may give a specimen or two of unfairness, and that in things upon which his whole system rests. He represents the *wrath* and *love* of God as inconsistent, and insinuates as though his opponents held the one to the exclusion of the other (pp. 57, 58); whereas the advocates for satisfaction, while they insist, that the death of Christ was a grand expression of the divine displeasure against sin and sinners, maintain that it is the greatest of all expressions of divine love, which of course must have existed antecedent to it. The reasoning of this gentleman is as if one should deny the averseness of David to Absalom for the murder of Amnon, and the necessity of a mediator to save his honour in forgiving him, because his soul is said to have *longed to go forth to him*. Again, the *satisfaction* which Mr. S. opposes, is such as I have no recollection of ever seeing maintained by any judicious writer among the orthodox; namely, that the same *quantity* of misery required to be endured by the substitute, as was deserved by the offenders. (p. 65.) If this were admitted, it might not follow, as he alleges,

that it would require to be of the same *duration*; but, whether it would or not, such reasoning is puerile. The end of all just punishment is the reparation of an injury done to government, and the restoring of the authority of the law to its proper tone. If this end be answered, justice is completely satisfied. It is not the quantity of suffering endured by the substitute, nor its duration, that is of any account; but the effect produced by it upon the moral system, and which, on the ground of our Saviour's divinity, was as great, and greater, than if all the transgressors had been made a sacrifice. Again, Mr. S. writes, as though his opponents held that God has first revealed his will in unintelligible language, and then condemns men for not understanding it. (p. 63.)—Whereas we believe that the language of Scripture is intelligible; that it is not ordinarily misunderstood, where there is no previous *dislike* to the things represented by it; and that if in some instances it be so, such mistakes do not expose men to perdition. Once more, popular orthodox preachers, in dealing with souls harrassed with despondency, are represented as not directing them to the glorious gospel for relief, but as sending them on a strange pursuit after the divine favour in the use of means and ordinances, urging them to cry earnestly to God to turn away his wrath, to give his Holy Spirit, and to work faith and holiness in their hearts." (p. 42, 43.) It is not denied that much of this sort of religion may be found in some connections, particularly those which *D. Eaton* and his friends formerly frequented, from whose account of things our author seems to have taken it; but that this has any necessary connection with the satisfaction of Christ, or any doctrine usually termed orthodox, is denied. Nay, more, that system, be it what it may, that directs sinners to the use of means and ordinances, as a source of comfort, to the neglect of the gospel, is false and dangerous.

As this writer speaks of Christ, as having by "his one act of *dying* restored the whole human race to the possession of every blessing forfeited by Adam's offence;" (p. 31.) and of the "doctrine of the atonement," and "the design of Christ's death," as being the same thing, (p. 49.) I

supposed he really intended to ascribe what he calls atonement to it.—But it seems I was mistaken. The atonement for which he pleads was not made by the death of Christ. When he attributes to this great event “the hope or prospect of a future life,” and suggests that without it, we had been subject to the “undescribable horror of falling into eternal nothingness.” (p. 31, 32.)—He does not mean that “eternal nothingness” would actually have been our doom, nor that Adam was exposed to it from the time of his eating the forbidden fruit, but merely that it would have been so *in our apprehension*, from which the gospel, like the tale of a navigator, relieves us. The value of Christ’s death seems to be merely relative, as affording him an opportunity of rising from the dead! (p. 32.)

Mr. S. does not write such “nonsense,” as that Christ’s death should in any sense reconcile us to God, and thereby furnish us with a motive for being reconciled in heart to him. Such “nonsense,” however, was suggested by the apostle to the Romans. He expressly teaches that, *if when we were enemies we were reconciled to God by the death of his son, much more, being reconciled, we shall be saved by his life.* The term, “reconciled,” in the last instance, is allowed to include a *change of heart*; but in the first, it manifestly denotes only a *change of state*, inasmuch as it was effected *by the death of Christ when we were enemies.* Thus also he elsewhere speaks of God having been in Christ *reconciling the world unto himself*, that is, restoring them to his favour, by his being *made sin for us, who knew no sin, that we might be made the righteousness of God in him*; and this is urged as a *motive* to our being reconciled in heart to God. Rom. v. 10; 2 Cor. v. 19—21. Mr. S. may call this “a sleeveless errand,” but he has not shown its absurdity. And though he has said so much of the phrase, *God hath reconciled us to himself*, as being opposite to our system; (pp. 68, 69.)—yet he has taken no notice of what was alledged under the 5th and 6th particulars on that subject, together with the consistency of salvation being of free grace, and yet bestowed in reward of the merits of another.

In short, Paul’s doctrine of reconciliation consisted of two parts.—The first was accomplished *by the death of*

Christ, and while we were yet enemies; the last by the *gospel of Christ*, believing in which we become friends. —By the one atonement was made; by the other it is *received.* The one was an object of *apostolic testimony*, the other of *entreaty.* The former was the foundation and motive to the latter. But the doctrine of reconciliation, as taught by Mr. S. confounds what the Scriptures thus distinguish. It has no such idea in it as atonement, or the expiation of sin; and though he speaks of it as *received* by us, yet how this is true, upon his principles, is to me inconceivable. Nothing can be *received* which had not a previous existence; atonement must therefore be *made* before it could be *received.*

ZETA.

LITERARY NOTICE.

REV. ED. DAVIES, curate of Olveston, Gloucestershire, having, with much labour, prepared the following tracts, which he is desirous of circulating, finds it necessary to request the kind patronage of his friends and the public, in order to enable him to carry his design into effect.

“First. An Essay on the first introduction of the Art of Writing into the West of Europe, more especially into the British islands: of the various devices employed by the primitive inhabitants of this country, for the purpose of preserving or communicating their thoughts.

“Second. On the nature and origin of the Celtic Dialects: their fundamental principles developed, and compared with radical terms of the Hebrew, Greek, and Latin languages.

“To this inquiry is prefixed, an Introductory Discourse, containing a general view of the state of knowledge and opinion, and of the various attainments of human invention, when ‘The Most High divided to the nations their inheritance.’”

To the Prospectus is added about 1700 subscriptions, including most of the nobility, the whole bench of bishops, and several branches of the royal family.

A COMPLETE

LIST OF NEW PUBLICATIONS IN AUGUST,

Sold by T. WILLIAMS, STATIONERS' COURT, and W. CLARKE, NEW
BOND STREET.

* * By a New Regulation at the Stamp Office, the Names of the respective Publishers cannot be inserted, without each Article being paid for as a distinct Advertisement.

1. AGRICULTURE AND GARDENING.

The Garden Mushroom. By J. Abercrombie, 3s.

On the Appropriation and Inclosure of commonable and intermixed Lands: with the Heads of a Bill for that Purpose. By Mr. Marshall, 2s. 6d.

2. ARTS AND SCIENCES.

Willich's Domestic Encyclopædia, illustrated by 28 engravings and 100 wood cuts, 4 vols. 8vo. 2l. 2s. boards.

3. BIOGRAPHY.

Memoirs of Horatio Lord Walpole. By W. Coxe, M.A. F.R.S. F.A.S. 4to. with 2l portraits, 3l. 3s.

General Biography. By Dr. Aikin, Rev. T. Morgan, Mr. Nicholson, and others, vol. III. 4to. 1l. 14s. 6d.

4. CHEMISTRY.

Synoptic Tables of Chemistry, intended to serve as a Summary of the Lectures delivered on that Science in the Public Schools at Paris. By A. F. Fourcroy, Member of the National Institute of France, &c. translated by W. Nicholson, folio, 2ls. boards.

5. EDUCATION.

Bible Stories. By W. Scolfield, 2 small vols. 4s.

Esop's Fables, with instructive Applications from Dr. Croxall, with 111 plates, bound 14s.

The Birth-Day; or, Moral Dialogues and Stories. By Mrs. Somerville, 1s. 6d.

Mabel Woodbine, and her Sister Lydia, Ditto, 1s. 6d.

New Children in the Wood; or, the Welsh Cottagers. Ditto, 1s. 6d.

Grand Mother's Stories. Ditto, with wood cuts, 1s.

Lessons for Children of Three or Four Years Old. Ditto, in 2 vols. 6d. each.

The First Part of Progressive Instructions in Reading, Grammar, and Geography, adapted to the Capacities of Children from the Age of Three to Eight or Nine Years. By Mrs. Wilmshurst, 1s. 6d.

New Pocket Dictionary, Italian and English, and English and Italian. By C. Graglia. New edition, square 12mo. 7s. 6d.

A compendious Treatise on Modern Education. By the late Joel M'Cringer, D.D. with characteristic and illustrative Designs by J. B. Willyams, Esq.

An Epitome of the English Grammar, chiefly for the Use of Young Ladies, to which are annexed the Elements of Composition, 12mo.

6. FINE ARTS.

A Treatise on Painting by Leon da Vinci, translated and digested by J. F. Rigaud, Esq. R. A. with a new Life. By J. S. Hawkins, Esq. F. R. S. with 23 engravings, 8vo. 9s. 6d.; royal, 15s. 6d.

7. HISTORY.

The History of Great Britain, on a new Plan, with Engravings. By R. Henry, D.D. 12 vols. 8vo. 4l. 4s.

The State of Europe before and after the French Revolution. By F. Gentz, Counsellor to his Prussian Majesty. Translated by J. C. Herries, Esq. 8vo.

Review of Public Affairs since the Commencement of the present Century.

A Relation of Circumstances which occurred in Lower Germany during the Revolution, &c. by G. Greene, 8vo. boards.

8. LAW.

The new Law List (corrected to May 25.) By J. Hughes, of the Stamp Office, 4s. 6d. bound.

The Justice of Peace and Parish Officer.

By R. Burn, LL.D. 4 vols. 8vo. 2l. 8s. 19th edition, enlarged.

Evans's Law Essays, 8vo. 10s. 6d. boards. Essays on the Action for Money had and received, on the Law of Assurances, and on the Law of Bills of Exchange and Promissory Notes. By William David Evans, Esq. Barrister at Law.

A Formulare of authentic Instruments used in the High Court of Admiralty. By Sir J. Marriot, 8vo. boards.

A Pocket Dictionary of the Law of Bills of Exchange, Notes, &c. By J. I. Maxwell, Esq. 12mo. boards, 5s.

A new Abridgment of all the Laws of Excise, &c. by Peter Jonas, 8vo. boards.

Celebrated Causes, containing the Trials of the Royal Family of France, &c. By J. J. Sinclair, Esq. 3 vols. 12mo.

Table of the Duties of Excise on Beer, &c.

9. MATHEMATICS.

The Young Algebraist's Companion; or, a New and Easy Guide to Algebra. By DANIEL FENNING, a new Edition; to which is added, 38 select Problems, with their Solutions, &c. By W. Davies, 12mo. 4s. bound.

10. MEDICINE, &c.

The Rational Practice, containing the Treatment of Female, Nervous, Eye, Cancerous Diseases, Gout, Scarlet and Putrid Fevers. By W. Rowley, M.D. In Latin, with 68 plates, 4l. 14s. 6d.

Schola et Historia Medicinæ, continens Anatomiam, Physiologiam, et Pathologiam. By Ditto.

Treatise on the Dropsy, particularly of Females, &c. By Ditto, 3s. 6d.

Reasons why astringent Injections, caustic Bougies, and Salivations should be banished from Practice. By Ditto, 4s.

Treatise on curing the Watery Head of Children; with Instructions on Nursing. By Ditto, 2s.

Cases of Cancer; with Observations on the Use of carbonate Lime in that Disease. By E. Kentish.

A Treatise on Brown's System of Medicine, from the German of H. C. Pfaff. By J. Richardson, Esq.

Compendium of the Veterinary Art, &c. By J. White, Veterinary Surgeon, &c. with 16 copper-plates, 6s.

Facts, and some Arguments, to shew that the public Decision respecting the Cow Pox should be suspended. By T. Lee, 3vo. 1s.

A Series of Engravings, with Explanations, intended to illustrate the Morbid Anatomy of the Human Body; Fasciculus IX. comprehending the morbid Appearances of the Uterus. By M. Baillie, M.D. folio.

11. MISCELLANIES.

A new Mode of conducting the Corn Markets, with a Plan to put a Stop to Mono-

poly in Provisions. By J. Sayers, of Bath, 2s. 6d. sewed.

Eighteenth Report of the Society for Bettering the Condition of the Poor, to complete vol. III.

Astley's new Equestrian Education. Fourth Edition, 10s. 6d. with 10 plates.

Tonnage Tables for Inland Navigations. By Thomas Horner, 8vo. 8s. 6d. boards.

Museum of Wit, a Collection of Poetical Pieces.

New and enlarged Military Dictionary. By C. James, 1l. 1s. boards.

Lady Rachel Russell's Letters. Sixth Edition, 3 plates, 10s. 6d.

An Enquiry into the Causes and Effects of Emigration from the Highlands and Western Islands of Scotland; with Observations on the Means to be employed for preventing it. By the Rev. A. Irvine, 8vo. 3s. 6d. sewed.

Elements of General Knowledge, introductory to Useful Books in the principal Branches of Literature and Science. With Lists of the most approved Authors. Designed chiefly for the Junior Students in the Universities, and the higher Classes in Schools. By Henry Kett, B.D. Fellow and Tutor of Trinity College, Oxford, 2 vols. 8vo. 15s. boards.

Miscellaneous Works of Dr. Smollett. By Dr. Anderson, 6 vols. 8vo. superfine, hot-pressed, 3l. 8s.

A concise Treatise on Angling. By T. Best, 2s. fifth edition.

Caractere Militaire des Armees Europeenes dans la Guerre actuelle, 4s.

Concise Statement of the Nature and Consequences of the Restriction of paying Specie at the Bank. By a Merchant, 1s.

The Philosophy of Rhetoric. By G. Campbell, D.D. 2 vols. 8vo. 14s. boards, Second Edition.

The Principles of Morality. (Deistical.) By G. Ensor, Esq. 6s. boards.

Fragments of Letters, and other Papers, written in different Parts of Europe, at Sea, and on the Asiatic and African Coasts, at the Close of the 18th and Beginning of the 19th Century, 7s. 6d. boards.

A Miscellany, containing a Letter to a Dignitary of the Church, &c. By Mr. Marson de Heeze.

A Discourse, chiefly to Parents, on the Duty of inoculating for the Cow Pox. By the Rev. L. Booker, LL.D.

Aerostation displayed, 6d.

Aeronautica; or, Voyages in the Air, 6d.

Thrale's Complete Family Brewer; containing Directions for brewing good strong Ale, Porter, Table Beer, &c. to which is added an Appendix, containing the Art of making British Wines, Directions for choosing good Hops, Malt, Brewing Vessels, &c. 8vo. 1s.

Critical Enquiry into the Moral Writings of Dr. Johnson. To which are added, Humorous Dialogues between Boswell and

Johnson, in the Shades, 8vo. 3s. 6s. sewed.

Jones's Edition of Dr. Watts's Logic. To which is added, A Sketch of the Life of the Author, with a Portrait, 32mo. 3s. boards.

12. NATURAL HISTORY.

Fasciculus I. of the Synopsis of the British Conserveryæ, with 12 highly finished Drawings. By Lewis Weston Dillwyn, F.L.S. 9s.

13. NOVELS.

The Algerine Captive; or, the Life and Adventures of Dr. Updike Upderhill, 2 vols. 12mo. 6s.

Memoirs of Alfred Berkeley; or, the Danger of Dissipation. By John Corry, Author of a Satirical View of London, the Detector of Quackery, &c. 12mo. boards, 4s. 6d.

The Fourth and Fifth Volume of the Letters of a Solitary Wanderer; containing Narratives of various Description. By Charlotte Smith, 12mo. 10s. boards.

The Noble Wanderers, 2 vols. 12mo.

Plantagenet, 2 vols. 12mo.

Edwy and Bertha; or, the Force of Conubial Love. Original Tale, No. 1. By J. Corry, 12mo. 1s.

14. POETRY.

Original Poems and Translations, particularly *Ambra*. From Lorenzo de Medici. Chiefly by Susanna Watts, 8vo. 4s.

Poems, and critical Essays on Poetry. By G. Dyer, 2 vols. foolscap, 8vo.

Thompson's Seasons, new and elegant Edition, with a critical Essay, and the Life. By the Rev. J. Evans, A.M. with 9 engravings, foolscap, 8vo. 6s. Plates in colours, 10s. 6d. Pocket edition, demy, 18mo. 4s. 6d. Plates in colours, 9s.

Courtier's Poems. With Three highly-finished Engravings by J. Mitton, from original Designs by Robert Ker Porter, Esq. 12mo. 8s. boards.

The Pleasures of Solitude, with other Poems. By P. L. Courtier.

Elegy to the Memory of the late Duke of Bedford. Written on the Evening of his Interment. By Mrs. Opie, 4to. 1s.

Poems. By Mrs. J. Hunter, 8vo. boards. The Iliad and Odyssey of Homer. Translated by the late W. Cowper, LL.D. Esq. Second Edition, with Alterations and Notes by the Translator. Published by J. Johnson, 4 vols. 8vo.

15. SERMONS.

A Sermon before the House of Commons, on the 11th Thanksgiving Day. By W. Vincent, D.D.

A Thanksgiving Sermon on the Peace. By the Rev. J. H. Williams, LL.B. Vicar of Wellsbourn, 1s. 6d.

A Thanksgiving Sermon on the Peace. By the Rev. J. Clarke, LL.B.

Ditto. By the Rev. R. Taprell, Barnstable, 4to. 1s.

Sermon before the Stamford Lodge of Odd Fellows. (June 14.) By the Rev. R. L. Carr, Chaplain to Earl Clanwilliam, and to Lord Mendip, 4to. 1s. 6d.

A Sermon preached at Blackfriars Church, June 8, 1802, before the Society for Missions to Africa and the East, &c. By C. Simeon, M.A. F.K.C. Cambridge, with the Report of the Committee, &c. 8vo. 1s.

Christian Zeal: a Sermon preached at the Scots Church, London Wall, May 30, 1802, before the Correspondent Board in London of the Society in Scotland for propagating Christian Knowledge. By J. Hughes, A.M. 2d edition, corrected (without the Appendix). 1s.

16. THEOLOGY.

Discourses on the Jewish and Christian Dispensations. By W. Craven, D.D. Master of St. John's College, Cambridge, second edition, 7s. boards.

Wells's Geography of the Old and New Testament, new edition, 2 vols. 8vo. 12s. 6d.

A Letter to a Sound Member of the Church: with a Supplement, containing Remarks on the Christian Observer, &c. 1s. 6d.

Navigation Spiritualized; or, a New Compass for Seamen, consisting of Thirty-two Points of Pleasant Observations, Profitable Applications, and Serious Reflections, &c. By the Rev. JOHN FLAVEL, new edit. 24mo. 2s. boards.

A Serious Call to a Devout and Holy Life, adapted to the State and Condition of all Orders of Christians. By W. Law, A.M. The Fourteenth Edition, corrected, to which is added some Account of the Author, and a List of all his Works, large print, 8vo. 6s. in boards.

A Short History of the Ancient Israelites, with an Account of their Manners, Customs, Laws, Polity, Religion, Sects, Arts, and Trades, Division of Time, Wars, Captivities, &c. Written in French by the Abbe Fleury, and translated by Mr. Farnsworth, much enlarged from the Apparatus Biblicus of Pere Lamy, and corrected and improved throughout by A. Clarke, in 1 vol. crown 8vo. 4s. boards.

A Commentary on the Revelation of St. John. By the Rev. E. W. Whitaker, 8vo. boards.

Zion's Pilgrim. By Dr. Hawker. New Edition (fine wove paper) 8vo. 4s. boards, 12mo. 3s.

Zion's Warrior; or, the Christian Soldier's Manual. By Dr. Hawker, 8vo. 1s. 6d. 12mo. 1s.

Theological Dictionary. By C. Buck, vol. I. 9s. 6d. boards.

The exceeding Riches of Grace advanced

in the Deliverance of Sarah Wight from a State of Despair. By H. Jessey, 1s. 6d. stitched.

Faith Promoted, and Fears Prevented, from a proper View of Afflictions. By J. Young, of Edinburgh.

Mr. Fuller's Letters to Mr. Vilder on the Doctrine of Universal Salvation, 8vo. 1s. 6d.

Converse with God in Solitude. Written by R. Baxter, and abridged by J. Fawcett, 3d edition, 6d.

A Critical and Practical Elucidation of the Common Prayer. By J. Shepherd, M.A. Minister of Pattinwich, vol. II. 8vo. 8s.

A Sketch of the Denominations into which the Christian World is divided. By John Evans, A.M. Seventh Edition, 3s. 6d. boards.

A Token for Children educated in Sunday Schools; containing an Account of the happy Death of Ann Tolleth, 2d.

The Assembly's Catechism paraphrased in Verse. Second Edition. By Joseph Whitehouse, 1½d.

17. TOPOGRAPHY.

Account of the English Colony in New South Wales. To which are added some Particulars of New Zealand, &c. By Lieut. Col. Collins, 4to. Illustrated with plates, 11. 5s. in boards.

18. TRAVELS AND VOYAGES.

Travels through the Southern Provinces of the Russian Empire, in the Years 1793 and 1794. Translated from the original German of Professor PALLAS, Counsellor of State to the Emperor of Russia, Member of the principal Literary Societies of Europe, &c. Embellished with numerous Plates and Maps, mostly coloured, illustrative of the Manners, Dress, and Customs of the various Tartar Nations, and of different Subjects relative to the Natural History and Antiquities of a Tract of Country, extending several thousand Miles in length, and never before described, vol. I. 4to. 3l. 3s. boards.

Travels in Italy. By the Abbe Barthelemy, 8vo. 8s. boards.

A Journey from Edinburgh, through Part of Scotland. By Alexander Campbell, Esq. 2 vols. 4to. with 44 engravings, 4l. 4s. boards.

Travels in Upper and Lower Egypt, in Company with several Divisions of the French Army, during the Campaigns of Gen. Bonaparte in that Country. By Vivant Denon. Translated from the French by E. A. Kendal, Esq. To which is prefixed, a genuine History of the Invasion of Egypt, from the Departure of the French Fleet from Toulon, to the Surrender of Alexandria to the Army commanded by Lord Hutchinson, 2 vols. 8vo. with plates, 18s. boards.

Travels in the Crimea: a History of the Embassy from Petersburg to Constantinople

in 1793. By a Secretary to the Russian Ambassador, 8vo. 7s. 6d. boards.

A Voyage up the Mediterranean in his Majesty's Ship the Swiftsure, one of the Squadron under the Command of Lord Nelson. With a Description of the Battle of the Nile, on the 1st of August, 1798; and a Detail of Events that occurred subsequent to the Battle in various Parts of the Mediterranean. By the Rev. Cooper Williams, A.M. late of Emanuel College, Cambridge, &c. Chaplain of his Majesty's Ship the Swiftsure; and Domestic Chaplain to the Earl of St. Vincent, 4to. with a map and 42 engravings, 3l. 13s. 6d.

Foreign Books Imported.

FRENCH BOOKS

Lately imported by Messrs. J. A. F. Gameau, & Co. No. 51, Albemarle Street, Piccadilly.

NEW PUBLICATIONS.

1. 17 Livraison des Plantes Grasses de P. J. Redouté, folio, 2l. 2s.

2. 14me & 15me Livraisons des Plans, Coupes, Elevations des plus belles Maisons et Hôtels construits à Paris et dans les Environs, folio, 9s.

3. 3me Livraisons du Cours élémentaire de Peinture, 8vo. 10s. 6d.

4. 8me Livraisons de l'Histoire naturelle d'une Partie d'Oiseaux nouveaux et rares de l'Amérique et des Indes, par F. Levaillant, 4to.

5. Nouveaux Elémens de Physiologie, par Richerand, 2 vols. 8vo. 14s.

6. ——— Mémoires du Maréchal de Bassompierre, recueillis par le Président Henault, 1 vol. 8vo. 6s.

7. Les illustres Victimes vengées des Injustices de leurs Contemporains, et Réfutation des Paradoxes de Mr. Soulaye, 8vo. 7s.

8. Code diplomatique, contenant les Traités conclus avec la République Française depuis l'Epoque de sa Fondation, 2me vol.

9. Elémens d'Hygiène, par E. Tourtelte, 2me édit. corrigée et augmentée, 2 vols. 8vo. 14s.

10. Physiologie d'Hippocrate, extraite de ses œuvres, par de la Vaud, 8vo. 7s.

11. Examen Oratoire des Elogues de Virgile à l'Usage des Lycées et autres Ecoles de la République, par J. Genisset, 8vo. 6s.

12. Voyage à Madagascar, à Maroc et aux Indes Orientales, par Alexis Rochon, 3 vols. 8vo. avec cartes, 1l. 1s.

13. Dictionnaire élémentaire de Botanique, par Bulliard, revu et presque entièrement refondu par L. Claude Richard, 1 vol. 8vo. 2me édition avec planches, 10s. 6d.

14. Dissertation sur le Vase d'Or trouvé à Rennes le 26 Mars, 1794, lue à l'Institut National, par Cointreau, 4to. avec deux planches, 6s.

15. Lettres sur la Campagne du Général

Macdonald dans les Grisons, commencée en Août, 1800, et terminée en Février, 1801, par Ph. Ségur, 8vo. 3s. 6d.

16. Essai sur la Nutrition du Fœtus, par F. Lobstein, 4to. 7s.

17. Le Rétablissement du Culte, poème par Baour-Lormion, 8vo. 1s. 6d.

18. Unité de l'Univers, ou la Clef des Systèmes, 8vo. 2s.

19. Voyage de plusieurs Emigrés et leur Retour en France, 2 vols. 12mo. 6s.

20. Histoire d'une Chatte, écrite par elle-même, 12mo. 3s.

21. Molkau et Juliet, ou l'Amour et la Probité à l'Epreuve, 12mo. 3s.

22. Atoit, ou les Bizarries du Sort, par Aliot-Villebrune, 12mo. 3s.

23. Le petit Mendicant, par Th. Bellamy, 3 vols. 12mo. 7s. 6d.

24. Aventures d'Almazor Olivares Don Carlos, et d'Ina Haclmet, 2 vols. 12mo. 4s.

25. Frère Ange, ou l'Avalanche du Mont St. Bernard, par l'Auteur de Séleuse, 2 vols. 12mo. 6s.

26. Laurette, ou la Grange-St. Louis, par le même, 2 vols. 12mo. 5s.

27. Adolphe et Jenny, ou les Amans du Bois D'Yormock, Fait historique, 12mo. 2s. 6d.

28. Armand, ou les Tourmens de l'Imagination et de l'Amour, Histoire véritable, traduite au Provençal, 12mo. 2s. 6d.

29. Les 4 Nouvelles, par J. C. Fulchiron, 2me edit. 12mo. 2s. 6d.

30. Sainville et Ledoux, ou Sagesse et Folie, 3 vols. 12mo. 7s. 6d.

31. Les 3 Moines, par l'Auteur des Forges mystérieuses, 2 vols. 12mo. 6s.

32. Le Château, l'Hermitage, et la Chaumière d'Hennares, Roman Espagnol, 2 vols. 12s. 6d.

33. Mon Histoire, ou la Tienne, avec des Notes historiques et géographiques, 3 vols. 12mo. 7s. 6d.

34. Le Petit Nécessaire de l'Etranger à Paris, 18mo. 1s.

35. Histoire morale et profitable du Prince Totoutard, 18mo. 2s.

36. Œuvres de la Bruyère, 2 vols. 18mo. Steréotype, 4s. 6d.

37. ———, 2 vols. 18mo. Ditto, 3s.

38. Recueil alphabetique des Prognostics dangereux et mortels sur les différentes Maladies de l'Homme, 1 vol. 18mo. 2s. 6d.

39. Nouvelle Bibliothèque des Enfants, 3me edit. refondue, 1 vol. 12mo. 4s.

40. Le Chrétien Adorateur, 18mo. 2s. 6d.

41. Le Livre des Prodiges, ou Histoire des Spectres, Revenans, Esprits, Fantômes, Démon, &c. 18mo. 2s. 6d.

42. L'Habit du Cousin, comédie par Monnet, 2s.

43. Le Concert interrompu, opéra comique, 2s.

44. Helvétius, ou la Vengeance d'un Sage, comédie par Andrieux, 2s.

45. Le Concert aux Champs-Élysées, Vaudeville, 1s.

46. Louis XIV. sa Cour, et le Regent, par Anquetil, 4 vols. 12mo. br. Paris, 1790, 12s.

47. La Paysanne pervertie, ou les Dangers de la Ville, avec 114 Estampes, 4 vols. 12mo. avec 1 vol. des figures du Paysan perverti, La Haie, 1774, 11. 5s.

48. L'Ecole des Mœurs, ou Réflexions morales et historiques sur les Maximes de la Sagesse, 5me édition, par l'Abbé Blanchard, 3 vols. 12mo. Paris, 1801, 10s. 6d.

49. L'Antiquité dévoilée, par Boulanger, 3 vols. 8vo. Paris, br. 1792, 18s.

50. Annales de la Petite-Russie, ou Histoire des Cosaques de l'Ukraine, depuis leur Origine jusqu'à nos jours, par Jean-Benoît Schérer, 2 vols. 8vo. 10s. 6d.

51. Lettres Américaines, dans lesquelles on examine l'Origine, l'Etat civil, politique, militaire et religieux, &c. &c. des anciens Habitans de l'Amérique, par M. le Comte G. R. Cach, 2 vols. 8vo. Paris, 1788, 8s.

52. Analyse et Examen de l'Antiquité dévoilée, du Despotisme Oriental, et du Christianisme dévoilé, ouvrages posthumes de Boulanger, par un Solitaire, 1 vol. 8vo. Paris, 1788, 6s.

53. L'Art de procréer les Sexes à volonté, 3me édition, 1 vol. 8vo. Paris, 1802, 9s.

54. Voyage aux Isles Lipari, fait en 1781, ou Notices sur les Isles Éoliennes pour servir à l'Histoire des Volcans, par Déodat de Dolomieu, 1 vol. 8vo. Paris, 1783, 6s.

55. Le Moraliste de la Jeunesse, par M. Girat, 2 vols. 18mo. 5s.

56. Panoplie, ou Réunion de tout ce qui a trait à la Guerre depuis l'Origine de la Nation Française jusqu'à nos Jours, Armes offensives et défensives de l'Homme et du Cheval, Engins, Machines de Siège et de Batailles, Ornaments, Enseignes, Instrumens de Musique, Duels, Combats-de-Jugement, Pas d'Armes, Tournois, Carousels, &c. 2 vols. 4to. avec 41 grands dessins, br. Paris, 1795, 21s.

57. Dictionnaire complet Français et Ruse, et *vice versa*, composé sur la dernière Edition de celui de l'Académie Française, par une Société de Gens de Lettres, 2 vols. 4to. rel. en veau. St. Pétersbourg, 1786, 31. 3s.

58. L'Art de Peinture de C. A. du Fresnoy, traduit en François, revu et corrigé par M. de Piles, 4me. édition, 1 vol. 12mo. rel. Paris, 1751, 5s.

59. Abrégé chronologique de l'Histoire générale d'Italie, depuis la Chute de l'Empire Romain en Occident jusqu'au Traité d'Aix-la-Chapelle en 1748, 6 vols. 8vo. rel. Paris, 1761, 31. 3s.

ITALIAN (PARMA EDITIONS.)

60. Tasso Geisalemm Liberrata, 2 vols. royal 4to. 61. 6s.

61. Tasso Gerusalemme Liberata, 2 vols. folio, large paper, 16l.
 62. — Aminta, 1 vol. 4l.
 63. Derossi Scherzi Poetici, 1 vol. royal 4to. with 40 plates, 3l. 12s.
 64. — — — — —, 1 vol. royal 8vo. ditto, 2l. 10s.
 65. — — — — — Poesie, 1 vol. 8vo. 5s.
 66. Savioli Amori, 1 vol. royal 4to. in boards, 1l. 4s.
 67. — — — — — 1 vol. ditto, elegantly bound in red morocco, 2l. 8s.
 68. — — — — — 1 vol. 16mo. 4s.
 69. Monti Poesie, 2 vols. 8vo. e Aristodemo, 1 vol. 8vo. 1l. 1s.
 70. — — — — — Aristodemo, 1 vol. 4to. elegantly bound in yellow Morocco, 4l. 4s.
 71. Poliziano Stanze, 1 vol. royal 4to. 16s.
 72. Petrarca le Rime, 2 vols. large 12mo. 18s.
 73. Parini Odi, 1 vol. 12mo. 6s.
 74. — — — — — il Mattino e il Mezzogiorno, 12mo. 3s.
 75. Pindemonte Poesie, 2 vols. large 12mo. 6s.
 76. Anacreonte, Greco ed Italiano, royal 4to. 2l. 10s.
 77. Calimaco, Italiano, Greco, e Latino, royal 4to. 2l. 10s.
 78. Cebete la Tavola, Greco ed Italiano, royal 8vo. 16s.
 79. Bondi Giornata Villereccia, large 12mo. 5s.
 80. — — — — — 12 Sonetti sul Matrimonio, 12mo. 4s.
 81. — — — — — 6 Cantate, 12mo. 5s.
 82. Bonvicini Pensieri Poetici, 4to. 9s.
 83. — — — — —, 8vo. 5s.
 84. Luisa Ciccì, Poesie, 12mo. 5s.
 85. Comaschi, Saggio sull' epigramma, 8vo. 9s.
 86. Dafni e Cloe, 8vo. 16s.
 87. La Favoneide, Odi di Saffo, 8vo. 9s.
 88. Guarini Pastor Fido, royal 4to. 2l. 12s.
 89. Lamberti, Edipo, traduzione dal Greco, royal 4to. 18s.
 90. — — — — —, Poesie, 12mo. 5s.
 91. Leoni le Virtù del Trono, cantata, folio, 2l. 2s.
 92. Landrini l'Alzira, 4to. 9s.
 93. — — — — — La Zaira, 4to. 9s.
 94. Manfredi, Poesie, 8vo. 9s.
 95. Morelli Saggio di Poesie, 8vo. 8s.
 96. Paradisi Elogio di Montecuccoli, 8vo. 9s.
 97. Prandi sul Sublime, 4to. 9s.
 98. Rossi Idilli tradotti dal Greco, 12mo. 6s. 6d.
 99. Ruccellai le Api, 4to. 8s.
 100. Sanraffaele Donna Urania, royal 8vo. 14s.
 101. Senofonte Efesio, tradotto del Salvini, 8vo. 9s.
 102. Transillo il Podere, 4to. 8s.
 103. — — — — —, elegantly bound in red Morocco, 1l. 1s.
 104. Viviani Ero, e Leandro, folio, 2l. 12s.
 105. — — — — —, 4to. 15s.
 106. — — — — —, 8vo. 9s.
 107. Gray's Poems, royal 4to. 2l. 12s.
 108. — — — — — Elegia Inglese, Italiana, e Latina, su d'un Cimitero, 4to. 16s.
 109. Knight's Lines to Victory, Italian and English, 4to. 9s.
 110. Adoni Ode sul Meriggio, Italiano e Spagnuolo, 4to. 6s.
 111. — — — — —, elegantly bound in red Morocco, 1l. 5s.
 112. Ceretti, Poesie, 12mo. 5s.
 113. Enforbo Melesigenio, la Cantica, 8vo. 7s.
 114. — — — — — Poesie, 8vo. 8s.
 115. Fantoni, Poesie, 12mo. 5s.
 116. Manara, Poesie, 4 vols. 12mo. 16s.
 117. Ricordi d'un Padre, Latino, Italiano, Francese, e Tedesco, 8vo. 9s.
 118. Giusti, versi, royal 4to. with portrait, 1l. 1s.
 119. — — — — —, 16mo. 4s.
 120. Leoni la Cantica, 8vo. 6s.
 121. — — — — — le Lamentazioni di Geremia, 12mo. 4s.
 122. Maulandi, Poesie, 4to. 9s.
 123. Minzoni, Poesie, 12mo. 3s.
 124. Coluto, Greco, Italiano, e Latino, 1 vol. folio, 5l.
 125. — — — — —
 1 vol. royal 4to. 2l. 10s.
 126. Epitetto, Greco e Italiano, 1 vol. royal 4to. 2l. 10s.
 127. — — — — —, 8vo. 18s.
 128. Museo Ero e Leandro, Greco e Italiano, 4to. bound, 1l. 8s.
 129. — — — — —
 boards, 18s.
 130. Trisiodoro, Greco, Italiano, e Latino, 1 vol. folio, 3l. 12s.
 131. — — — — —
 1 vol. royal, 4to. 2l. 12s.
 132. Horatii Opera, 1 vol. 4to. 2l. 12s.
 133. Descrizione Italiana, Francese, e Spagnuola, delle Pitture esistenti nella Camera del Monistero di St. Paolo in Parma, eseguite dall' inimitabile Pittor delle Grazie Antonio Allegri, detto il Correggio con 35 Rami, 1 vol. Atlas, folio, 18l.
 134. Fabbroni Elogi di Dante Alighieri, Angelo Poliziano, Lud. Ariosto e Torquato Tasso, 1 vol. large 8vo. 16s.

Just imported by Dulau and Co. Soho Square.

1. Tableaux, Statues, Bas-reliefs, et Camées de la Galerie de Florence, et du Palais Pitti, dessinées par Wicar, et gravées par Masquelier, avec les explications, par Mongez, 22 Livraisons, à 1l. 1s. la Livraison. This beautiful work, which had been discontinued during the Revolution, is now going

on—The whole, or separate Nos. may be had of Dulau and Co.

2. 3me Livraison du Cours de Peinture du Museum central, 10s. 6d.

3. Dissertation sur le Vase d'Or trouvé à Rennes, par Cointreau, 4to. 5s.

4. De l'Immortalité de l'Âme, par Isard, 8vo. 2s.

5. Paris et ses Curiosités, 18mo. 2s. 6d.

6. Oeuvres de la Rochefoucault, Marquis de Surgères, 8vo. 6s.

7. Armand et Angela, 4 vols. 12mo. Roman nouveau, 12s.

8. Frère Ange, ou l'Avalanche du Mont St. Bernard, par l'Auteur de Selisea, &c. Roman nouveau, 2 vols. 6s.

9. Manuscrit, &c. trouvé au Mont Pausi-type, par Montjoie, auteur des 4 Espagnoles, Roman nouveau, 5 vols. 15s.

10. L'Enthusiaste Corrigé, Roman nouveau, par Bilderbeck, 3 vols. 9s.

11. Napine de Manchester, Roman nouveau, par M. de Flore, Lefevre, Marchand, Auteur de Lucien, 3 vols. 12mo. 9s.

12. Armand, ou les Tourmens de l'Imagination, et de l'amour, 12mo. 3s.

13. Lettres à Sophie sur l'Histoire, 2 vols. 8vo. 12s.

14. Tableau de Famille, par Auguste Lafontaine, 2 vols. 12mo. 6s.

15. Nouveaux Tableaux de Famille, par le même, 5 vols. 15s.

16. Mémoires de la Princesse de Lamballe, 4 vols. 18mo. 8s.

17. Paulin, ou les heureux Effets de la Vertu, 3s.

18. Collection de Mémoires et Correspondances Officiels sur l'Administration des Colonies, et notamment sur la Guianne Française et Hollandoise, par M. Malouet, Ancien Administrateur des Colonies, 5 vols. 8vo. 11. 11s. 6d.

19. Les Illustres Victimes, 1 vol. 8vo. 6s.

20. Lettre de l'Evêque de Versailles, 1s. 6d.

21. Dernières Vues de Politique et de Finance, par Necker, 1 vol. 8vo.

22. Shaïra et Fernando, Roman nouveau, 2s.

23. Denneville, 4 vols. 12s.

N. B. Just published a Catalogue of all the new Publications imported these three months back.

GERMAN BOOKS.

Imported by H. Escher, Gerrard Street, Soho.

1. Meninsky Lexicon, Arabico, Persico, Turcicum, 4 vols. folio, new Edition, Vienne, 251.

2. Jenaer allgemeine Litteratur Zeitung, für 1802, 2l. 4s.

3. Blumenbach's Handbuch, der Naturgeschichte, 9s.

4. Jordans Mineralogische Beobachtungen, 6s.

5. Berliner Briefsteller, 5s.

6. Reüss Mineralogische, Bemerkungen, 18s.

7. Tersoon Synopsis Fungorum, Tom 1, 15s.

8. Schwarz Flora Indiæ Occidentalis, 2 Tomi, 11. 16s.

9. Vigeri de Idiomatis Græcis, cura Herrmann, 15s.

10. Tourgould Observationes Criticæ in Euripidem, 8s.

11. The Jacobin Club, a Comedy, translated from the German of Kotzebue, by Siber, 1s.

SPANISH BOOKS.

Imported by T. Boosey, No. 4, Broad Street, City.

1. Don Quixotte, 6 vols. 18mo. plates, bound, 3l. 3s.

2. ————— 4 vols. 12mo. 18s.

3. Cartas Familiares de Isla escritas a varios Sujetos, 6 vols. 12mo. sewed, 11. 4s.

4. Novelas de Cervantes Galatea Viage de Parnasso, 5 vols. 8vo. 2l. 12s. 6d.

5. Historia del Nuevo Mundo de Mundz, 4to. 11. 1s.

6. Persiles et Sigismunda, 2 vols. 8vo. bound, 11. 10s.

7. Historia de Mexico de Solis, 2 vols. 4to. fine plates, bound, 5l. 5s.

8. ————— folio, 11. 1s.

9. Obras de M. Teresa, 4 vols. 4to. 2l. 12s. 6d.

10. La Araucana de Ercilla, 2 vols. 8vo. 15s.

11. Jerusalem Conquistada de Lopes de Vega, 10s. 6d.

12. Fabulas Literarias, de Tomas de Yriate, 4s.

13. Bible, in Spanish, 4to. fine copy, bound, 11. 11s. 6d.

14. Tom Jones, traducida por Ordejon, 4 vols. 12mo. 11. 4s.

15. Aventura de Gil Blas, 4 vols. 12mo. bound, 11. 11s. 6d.

16. Imitacion de Christo, 18mo. 5s.

PORTUGUESE.

17. Obras de Camoes, 5 vols. 12mo. 11. 1s.

18. Luciades de Camoes, 2 vols. plates, 8s.